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VOLUME 1

SOEWITO SANTOSO



Rama and Sita in Royal Dress

RAMAYANA KAKAWIN

SOEWITO SANTOSO

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आचार्य-रघुवीर-समुपक्रान्तं

जम्बुद्वीप-राष्ट्राणां

(भारत-नेपाल-गान्धार-शूलिक-तुरुष्क-पारस-ताजिक-भोट-चीन-मोंगोल-मञ्जु-
उदयवर्ष-सिंहल-सुवर्णभू-श्याम-कम्बुज-चम्पा-द्वीपान्तरादीनां)

**एकैकेषां समस्रोतसां संस्कृति-साहित्य-समुच्चय-
सरितां सागरभूतं**

शतपिटकम्

The Institute of Southeast Asian Studies
Cluny Road, Singapore 10

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To
The memories of
Professor Dr R. Ng. Poerbatjaraka

TABLE OF CONTENTS

Preface and Acknowledgement	1
I. Introduction:	
a. the text: Kern's text—other mss.—principles of edition and spelling—sarga XXVI.25—the mahātmya—emendations	5
b. principles of translation : principles of Nida and Taber and others—think and feel—translations of other scholars	12
c. date: from Balitun to Hayam Wuruk—RK Ni Nāg—RK Pañji—RK Kuṭāramānawa	17
d. authorship: Wālmiki—dalañ—others	24
e. composition: filing cabinet—rewritten parts—additions	28
II. TEXT AND TRANSLATION	
Sarga I: in which Daśaratha rules over the kingdom of Ayodhyā—Rāma and his brothers are born—Wiśwāmitra asks protection to king Daśaratha	37
Sarga II: in which Rāma and Lakṣmaṇa travel to the hermitage of Wiśwāmitra. Tāṭakā is slain—Mārīca's host is repulsed—Rāma wins the contest in Mithilā—Paraśu Rāma is subdued	48
Sarga III: in which preparations for the crowning of Rāma are made—Kékayī foils the plans of Daśaratha—Rāma, Sītā and Lakṣmaṇa go into exile—Daśaratha dies of heartbreak and is cremated—Bharata searches for his brother—Rāma instructs Bharata in the art of ruling the country	68
Sarga IV: in which Rāma, Sītā and Lakṣmaṇa arrive at the Daṇḍaka-forest—the demon Wirādhā is killed—their stay at the hermitage of priest Sutikṣṇa—Śūrpaṇakhā falls in love with Lakṣmaṇa and loses her nose—Khara, Dūṣaṇa and Triśirah lose their lives in battle subsequently	90
Sarga V: in which Śūrpaṇakhā reproaches Rāwaṇa for his negligent and reports the death of Khara, Dūṣaṇa and Triśirah, while enticing Rāwaṇa to carry away Sītā—Mārīca changes himself into a golden deer—Rāwaṇa succeeds in abducting Sītā	105
Sarga VI: in which Jaṭāyu is slain by Rāwaṇa in his attempts to rescue Sītā—Rāma in despair looks for Sītā together with Lakṣmaṇa—they met Jaṭāyu who tells them about Rāwaṇa—they encounter the demon Dirghabāhu who proves to be a son	

- of the goddess Śrī—Dīrghabāhu advises Rāma to befriend Sugrīwa and predicts that Sītā will be recovered and the enemy slain—Rāma and Lakṣmaṇa meet the Śabari-ascetic—Sugrīwa sends Hanūmān to look for Rāma—Hanūmān brings Rāma and Lakṣmaṇa to Sugrīwa—Rāma shows his power by shooting at seven palm-trees with one arrow—Bāli is killed in battle—the invasion of Lēnkā is delayed by the rainy-season 128
- Sarga VII: in which Rāma is haunted by the memory of his wife—Lakṣmaṇa is sent to summon Sugrīwa—Hanūmān, Aṅgada and others are sent to the south to look for Sītā—the monkey host is tricked by Swayamprabhā—Sampāti cures the monkeys and shows them the direction—Hanūmān prepares to leave for Lēnkā 173
- Sarga VIII: in which Hanūmān goes to Lēnkā by air, killing she-demons obstructing his way—mount Ménakā invites Hanūmān to rest—Hanūmān searches the city of Lēnkā for Sītā—in despair Hanūmān goes to the Aśoka-garden—Rāwaṇa makes another attempt to win Sītā—Hanūmān reveals himself to Sītā as the messenger of Rāma—Sītā gives a letter and her cūḍāmaṇi to Hanūmān for Rāma—Hanūmān destroys the garden 200
- Sarga IX: in which Hanūmān kills many demon-soldiers including Akṣa, the son of Rāwaṇa—Indrajit succeeds to capture Hanūmān—Rāwaṇa orders Hanūmān to be sentenced to death—Wibhīṣaṇa reminds Rāwaṇa, that an envoy may not be killed 252
- Sarga X: in which the debate about war and peace between Hanūmān and Rāwaṇa takes place—Rāwaṇa, enraged by Hanūmān's insolence, orders Hanūmān be killed by fire 274
- Sarga XI: in which Lēnkā is set ablaze by Hanūmān—Hanūmān took leave from Sītā—Hanūmān delivers the cūḍāmaṇi and letter to Rāma—Rāma is afflicted by reading the letter of Sītā—the monkey-host departs for Lēnkā 287
- Sarga XII: in which life and love in Lēnkā is described—the demon officers prepare themselves for an audience 313
- Sarga XIII: in which Rāwaṇa asks counsel to his army officers, brothers and elders—Prahasta urges the king to make war—Wibhīṣaṇa advises the king to make peace with a discourse on

naya, śadguṇa and janānurāga	330
Sarga XIV: in which Sumālī and Kumbhakarṇa take the side of Wibhīṣaṇa—Rāwaṇa drives away Wibhīṣaṇa by kicking him in the face	354
Sarga XV: in which Wibhīṣaṇa defects to Rāma's side—Rāma, angered by the ocean which forms an obstacle for him, put it in turmoil—Baruṇa advises Rāma to build a causeway across the ocean—the monkeys collect materials	371
Sarga XVI: in which Nāla succeeds to construct the causeway—the monkey army crosses the ocean and arrives at Mount Suwēla	390
Sarga XVII: in which Rāwaṇa shows Sītā the illusory heads of Rāma and Lakṣmaṇa—Sītā wants to die by fire—Trijaṭā goes to her father and consequently finds out about the truth—Sītā brings offerings to Agni, instead of sacrificing herself	402
Sarga XVIII: in which Rāwaṇa sends Śuka and Saraṇa to spy on Rāma and his troops—they are captured and brought before Rāma—they advise Rāwaṇa to surrender—Aṅgada delivers the ultimatum	435
Sarga XIX: in which both sides make preparations for war—clashes between the two armies take place and the battles are described	448
Sarga XX: in which the demons suffer great losses—Indrajit attacks the monkeys including Rāma and Lakṣmaṇa with the snake-arrow—Wibhīṣaṇa drives Indrajit away—Indrajit reports the defeat of the enemy and orgies are held for celebration	483
Sarga XXI: in which Sītā is brought to the battlefield to see Rāma and Lakṣmaṇa in the coil of snakes—Sītā laments for the death of Rāma and falls unconscious—Trijaṭā laments for Sītā—Trijaṭā goes to the battlefield after she obtains a good omen—Wibhīṣaṇa assures Trijaṭā that everything will be well—Rāma listens to the hymns of praise of deities and sages and realizes his divine origin—Garuḍa frees the monkeys from the snakes—battles ensues—Dhūmrākṣa, Ākampana and Prahasta are slain	503

Sarga XXII: in which Kumbhakarna is ordered to go to battle— he reprimands his brother for his misconduct—Kumbhakarna devours the monkeys—Sugriwa, almost captured by Kumbhakarna, succeeds to escape and disfigure Kumbhakarna	560
Sarga XXIII: in which Rāma and Lakṣmaṇa finally kill Kumbhakarna—other sons of Rāwaṇa fall in battle—Indrajit attacks the monkey army with his spell of sleep and destroys them with his arrows—Hanūmān is sent to the Himalayas to look for herbs—the monkey army is restored to power— Indrajit is killed by Lakṣmaṇa together with his seven wives	585
Sarga XXIV: in which Rāwaṇa goes out to battle facing Rāma; Lakṣmaṇa and Wibhīṣaṇa—Lakṣmaṇa is wounded by Rāwaṇa and cured by Wibhīṣaṇa—Rāma obtains a wagon from god Indra—Rāwaṇa is finally slain—Wibhīṣaṇa laments the death of his brother—Rāma consoles Wibhīṣaṇa and urges him to succeed Rāwaṇa as king of Lēṅkā—Rāma instructs Wibhīṣaṇa in the Aṣṭabrata—Rāwaṇa is cremated—Lēṅkā is restored to beauty and welfare by god Indra—Hanūmān brings the news of victory to Sītā—the ordeal by fire of Sītā is described— Śiwa and other deities descend to earth to testify about Sītā's faithfulness and purity—Hanūmān is ordered to go to Ayodhyā to bring the news of the return of Rāma, Sītā and Lakṣmaṇa to Ayodhyā—Wibhīṣaṇa and Sugriwa decide to go along to Ayodhyā	610
Sarga XXV: in which Rāma describes everything he sees on the way to Sītā, especially about the life of yogins and animals in the hermitage of the sage Bharadwāja	676
Sarga XXVI: in which the re-union is told—feast and entertain- ment in Ayodhyā is described—the guest take their leave—the māhātmya and the humble apologies of the poet are set forth	706
III. Notes on the translation	729
IV. Appendixes	
a) Index of proper names	820
b) Index of subjects	838
c) List of abbreviations	845
Bibliography	848

PREFACE AND ACKNOWLEDGEMENT

In a way a preface of a book is a retrospect, and at the end of an undertaking such as the edition and translation of the Rāmāyaṇa-Kakawin, it is indeed a pleasant retrospect. There is a feeling of relief tinted with serenity.

Several months before his death, I visited Professor Dr. R. Ng. Poerbataraka at the hospital in Jakarta. It was in 1964 and I wanted to take his leave to go abroad, to Australia. He inquired about my work on the Sutasoma, and I told him I would go on with it. He nodded and added: 'There is still so many work to do in the field of Javanese literature.' I did not pay much attention to it, as I had read the same words somewhere in his book titled *Kapustakan Djawi*. I wished him a quick recovery and asked his blessings for my journey. My hand was already on the doorknob when he called: 'Mas,' he always called me *mas*, 'do not forget my message'. Yet I did not know what he meant, I simply replied: 'Yes,' and stepped out of the room.

When I heard the news about his death, I remembered 'the message'. After the completion of my work on the Sutasoma in 1968, I directly worked on the translation into Indonesian of Old Javanese texts, previously edited by Pak Poerba, with the intention to rekindle the memory of the Indonesian people towards the treasure left behind by the late 'guru'. As I write these lines, the news comes to tell me, that at last Bale Pustaka succeeds in publishing the Calon-Arang and Nirarthaprakrēta, but to my horror only the translation is published, not the text. Even though the contribution of Pak Poerba is then reduced to the introduction and notes to the translation, I hope my intention is not diminished by it. Back in 1969 there was a search going on to recover the translation of the Rāmāyaṇa-Kakawin into Bahasa Indonesia, done by Pak Poerba. Up to now I do not know the outcome. Then I met Professor Lokesh Chandra. He proposed that I do the translation of the RK into English. I got the vision as if I was asked to scale the Mandara mountain, but I did not know what made me answer 'yes', a positive 'yes'. It might be the thought of the loss of Pak Poerba's work. Thus, my dear readers, I reveal to you the reason of my decision to dedicate this work to the memory of Pak Poerba, the ardent lover of the Rāmāyaṇa Kakawin and the study of Old Javanese language and literature.

This re-edition of the Rāmāyaṇa-Kakawin, has its purpose, to place the study of the Rāmāyaṇa on a new plane.¹ In the past, because the text is

¹ I completely agree with Uhlenbeck's statement in his 'The languages of Java and

published in Javanese characters, access to it was limited to a selected few. Not one translation is complete, so that an overall picture of the Old Javanese Rāma-story has in fact never been portrayed. Besides, most of the translations are in the Dutch-language, again excluding those students of Rāmāyaṇa who are not conversant with the language. Experience teaches the present editor and translator, that translations, done bit by bit at a long stretch of period will produce a different result than one which is conducted continuously within a relatively short period. Translations of episodes or parts found in articles and the like give another different picture. They look like close-up photographic pictures, with clearer details for the prize of composition, relation between the parts etc.

An attempt to compare the translations in existence is found in the notes, but very briefly. More study is needed. Though from time to time references are made to the Bhaṭṭikāvya and the Rāmāyaṇa of Wālmiki, no attempt is made to compare them with the RK. The notes once and again also give glimpses of possible further studies in various fields.

In the Introduction an attempt is made to clarify the relation between the RK and other Old Javanese literary products, scantily and superficially remarked in the past. For too long a time, these signposts have been created without any endeavour being undertaken whether they lead to a green pasture land or to a ravine full of venomous dragons.

And while I rest on the top of the Mandara-mountain, glancing back at the beautiful sceneries below, breathing in the nice-scented breeze, I reflect the strains and tensions while climbing up. I recollect the moanings and grumbings which I cried out loud under the distress. I moaned because the road is so difficult, I grumbled vehemently, sometimes close to cursing, because the people before me had left a false clue or an unfinished map. Now that all these are over, I hardly can suppress a smile which tends to burst into a hearty laugh, when I think of the grumbings and harsh words which will be flung towards me also by people coming after me, following the path which is still very rough and a map which is far from being perfect. Ah, well, that is life, whoever sows will reap.

I turn my face from the pleasant views below and with growing confidence want to go ahead, but before me loom the peaks of the Windhya and the Himalayas, crushing away the feeling of pride and self-esteem. It is as if a cold drizzle has come down, bringing a sense of humbleness and a sense of

'littleness', as so frequently expressed by Javanese *kawis* in the foregone past. I share their feelings now and in this situation, let me pay tribute to all students of Old Javanese language and literature before me for their guide-lines and sign-posts, without which the road would be much more rugged.

Turning to a smaller circle of people and institutions much concerned with my work on the Rāmāyaṇa Kakawin, let me express my heartfelt gratitude to Professor A.H. Johns, and through him The Australian National University for the opportunity and facilities given to me to proceed with the research. To Professor K.S. Sandhu and the Institute of Southeast Asian Studies in Singapore, I forward my thanks for the grant of research fellowship, which gave me the opportunity to work in Singapore, which surroundings and people proved to be much help in the translation of the Rāmāyaṇa Kakawin. I thank Professor Lokesh Chandra and the International Academy of Indian Culture for his full and undiminishing support from the start to the end of this project and the publication of the end result. I have enjoyed the warm hospitality and endless interesting discussions with Professor Slametmulyana during my stay in Singapore, for which I express my deepest gratitudes.

To Mrs N. van Setten Van der Meer, M.A., I extend my sincere indebtedness for her willingness to read through the translation and other parts and also for her invaluable suggestions of improvements. To all the librarians and libraries and members of staff, too many to be mentioned, I pronounce my great appreciation for their involvement in the enterprise. And last, may I be permitted to thank my wife, Dra Sriwoerjanti, for her part in the compiling of the bibliography and most of all for her patience, forbearance and leniency at times of separation and stress.

Canberra 1976.

INTRODUCTION

a. THE TEXT

For some time voices have been raised, mentioning that works of Professor Dr H. Kern need reviewing or overhauling, as they were already out of date. Actions followed, some hail them as positive improvements, some accept them rather sceptically; and others shrug their shoulders in disbelief.¹ In the case of the *Rāmāyaṇa Kakawin*, it is no exception. We may recall e.g. the controversy about the date, authorship, interpolated parts etc. There is one thing however, namely the text of the *Rāmāyaṇa Kakawin*, edited by H. Kern in 1900 A. D., that curiously goes against the rule.²

1. KERN'S TEXT

This text is published in Javanese characters, which is also different to other works of Kern, which even the Javanese or Old Javanese texts are already romanized. Perhaps this matter is the main reason, why this work is exempted from severe criticism. Those who can get access to it consist only of a selected few, and whoever works on an article or translation or something else, always turns to K's text, in most cases without any doubt whatsoever concerning the imperfections of the text-edition. In studying the fiery controversies, in many cases I discover that the reason lies in faulty reading of the parties concerned, as well as faulty reading on the part of the editor.³ Without consulting the original mss. these faults are extremely difficult to detect, partly because the various readings in K's edition cannot offer any assistance, and another part because of *stilzwingende verbeteringen* (tacit corrections).

Despite some flaws mentioned above, I choose to use K's text as the basis of the text-edition, because it is the most and well known text so far. However, deep down in my heart, it is because of my admiration to the 'Father' of the Study of Old Javanese language and literature. Concerning Kern's merits in the study of linguistics, culture and Old Javanese language and literature, his monumental *Verspreide Geschriften* can give undeniable evidence, whilst C. Snouck

¹ See e.g. Uhlenbeck, *The Language of Java & Madura*, p. 134. Uhlenbeck and Teeuw, 'Over de interpretatie etc', *BKI*, 114, p. 210-237. A.H. Johns, 'On translating the *Nāgarakṛtā-gama*', *Lingua*, 15, 1965.

² Further it will be denoted by K. which is the code for Kern as well as Kern's text.

³ See the examples in the notes.

Hurgronje's eulogy gives proof of his colleague's and student's affection and adoration. See *BKI* 73, 1917. (See further principles of edition and spelling).

At last there are two items worth mentioning before we go further, namely about the incorrect numbers of stanzas in *sargas* VIII and XXI, in K's text-edition. In *sarga* VIII, stanza 135 is missing, that is the number of the stanza jumps from 134 to 136. I have the notion however, that K. might not have that stanza in the text he uses as the basis of his edition, but intends to include the stanza from other mss., e.g. cod. or. no. 2200, which he also uses. For one or another reason it seems that his intention never materializes. In *sarga* XXI, the number of stanza jumps from 92 to 98. In fact stanza no. 98 should be no. 93 and the number of the last stanza in this *sarga* should be 243 instead of 248. So in real terms the difference in the number of stanzas in K's edition and the present one is only one stanza, and that is the missing stanza 135 of *sarga* VIII. Other things, such as the re-arrangement of *sarga* XXVI. 25 and emendations will be dealt with in the sub-chapter principles of edition and spelling.

2. OTHER MANUSCRIPTS

To establish the text, besides Kern's, I use 8 other mss. in microfilms and microfiches. They are cod. or. nos. 2200 (A); 2202 (B); 4436 (C); 4438 (D); 2201 (E); 4444 (F); 3881 (G) and 1790 (H).

The description of these mss. can be found in Pigeaud's book, titled *Literature of Java*, vol. I, p. 177-8 (nos. 30001-4), Vreede's *Catalogus v/d Javaansche en Madoereesche handschriften*, pp. 6, 389 and 390, and Juynboll's *Supplements op de catalogus van de Javaansche en Madoereesche handschriften der Leidsche Universiteits Bibliotheek*, vol. I, pp. 119-121.

However, the descriptions in the catalogues mentioned are so brief, and there are important discrepancies which are found by reading the mss. more closely, so that I find it necessary to forward my own.

Cod. or. no. 2200 (A). It consists of 6 reels of microfilms of different length. At several places the film is so dark that the letters are hardly visible, e.g. reel 6, *lontar* nos. 47, 57, 62, and 68. The Balinese translation is literal and seems to serve as a guide for students of the Old Javanese language. This is apparent, because the Balinese words, written above or below the Old Javanese text, are aligned with the corresponding Old Javanese words, and marked by dotted lines which in reels 3, 5 and 6 disappear. Perhaps the copyist considers the student to be already advanced in his knowledge, so that the dotted lines are no longer needed. The Balinese script is beautiful and clear.

Reel 1 consists of 206 palm-leaves, one page has only one line. It contains the text from *sarga* I.1a to VI.91b.

Reel 2 consists of 88 palm-leaves, containing *sarga* VI.91b to VII.48a.

Reel 3 is marked as cod. or. 2202^{II}, but in fact it is cod. or. 2200, reel 3. It consists of 136 palm-leaves, containing *sarga* VII.48a to IX.73d.

Reel 4 is marked as cod. or. 2200^{III}, and consists of 219 palm-leaves, containing *sarga* IX.74a to XV.55c.

Reel 5 begins with *lontar* no 41 and ends up with no 110, containing *sarga* XV.55c to XVII.1a.

Reel 6 consists of only 70 palm-leaves, numbered from 1-70, and contains *sarga* XVIII.1a to XX.49.d.

Cod. or. no. 2202 (B). This is a complete ms. of the RK, and consists of 2 reels. The Balinese script is beautiful and clear, each *lontar* has 4 lines. There is no Balinese translation. It is dated 1716 Śaka.

Reel 1 consists of 212 palm-leaves, containing *sarga* I.1a to XXII.53c.

Reel 2 starts with p. 326 and ends up with p. 418, containing *sarga* XXII.53c to XXVI.52d.

Cod. or. no. 4436 (C). This is also a complete ms. of the RK, likewise are mss. cod. or. nos 4438 (D) 2201 (E) below. The ms. is written in Balinese script on folio-size paper, consisting of 569 pages, with an average of 30 lines on each page. The script is not beautiful, but clear and easy to read. There are already notes on the margins, but no Balinese translation. The date is 1729 Śaka.

Cod. or. no. 4438 (D). This ms. forms the basis of Juynboll's Kawi-Balinese glossarium on the Rāmāyaṇa Kakawin which might explain the existence of the notes on the margins. It consists of 2 volumes, and is written in beautiful and clear Balinese script. Volume 1 is of 684 pages, and volume 2 of 272 pages folio. Each page has an average of 25 lines in volume 1, and 21 lines in volume 2. There is an interlinear Balinese translation. It dates from 1753 Śaka.

Cod. or. no. 2201 (E). It consists of 126 palm-leaves, but the Rāmāyaṇa text ends on page 124. It is written in Balinese script, beautiful and neat, but rather small, and on one side only. There are 4 lines on each page. There is no Balinese translation. The colophon is rather long, and is written in Karang-*asem* in the year 1729 Śaka.

Cod. or. no. 4444 (F). This ms., written on folio-size paper, is rather dirty and therefore not easy to read, though the script is beautiful. Each page has an average of 26 lines and there is an interlinear Balinese translation. The text contains *sarga* XXIII.66a to the end of the story. The colophon is compact and mentions the year 1750 Śaka.

Cod. or. no. 3881 (G). This ms. is written on folio-size paper, around 60 pages, but there are other stories besides the Rāmāyaṇa in it. Each page has only 26 lines. The Balinese script is clear and easy to read. It contains the Rāmāyaṇa text *sarga* III.52a to III.85d; *sarga* XXII.50a to XXII.53d; and *sarga* XXIV.43a to XXIV.127c. I suspect it as originating from one's preparation to go to a *mabasan* meeting. The other part contains texts derived from the Sumanasantaka, Smaradahana etc.

Cod. or. no. 1790 (H). This ms. is copied at Surakarta in the year 1790 Śaka. It is written in what is called *kaḍaton*-script on folio-size paper, of around 736 pages. Each page has 15 to 16 lines. The punctuation is confusing and irregular. The text is also not clear. The order of the last stanzas is erratic, namely *sarga* XXVI.49 is followed by stanzas 52, 51 and 50.

3. PRINCIPLES OF EDITION AND SPELLING

I use the same principles of edition as those stated in my former books *Sutasoma*¹ and *Līlaracana Rāmāyaṇa*², save from the fact that this time, I place metre before grammar, e.g. if a long vowel is needed according to grammar, but the metre needs a *laghu*, then the *laghu* prevails, such as II.26a. *Tāṭaka*. According to the correct spelling the last *a* should be an *ā*. It is the same with X.67b *Janakasuta*. See also e.g. note on XVIII.3d. Sometimes there is no need for a long vowel, because the syllable is by position already *guru*, but the text nevertheless has a long vowel, yet I do not wipe it off.

My consideration is that the rules of *guru* by position might already be forgotten by the present generation of users/readers of the Rāmāyaṇa Kakawin. Examples are e.g. II.27d *matṭāṇ*. The last long *ā* is not necessary. II.49b *mahyūn sira.....* The *ū* in *mahyūn* is not necessary.

The opposite case is also true. Many times, according to grammar a syllable should be spelled with a short vowel, but the metre needs a *guru*, so the short vowel becomes a long one. This type of thing is e.g. frequently found

¹ *Sutasoma*, New Delhi, 1975.

² *Līlaracana Rāmāyaṇa*, Yogyakarta, 1973.

in personal names. So we might see Hanūmān spelt as Hanuman, Hanūman; Bālī as Bāli, Sugriwa as Sugrīwa etc. The spelling of the Old Javanese language used in this edition is the ordinary one.

In brief the symbols not in agreement with the old system are as follows :

é stands for e

è stands for e

4. SARGA XXVI.25

Stanza 25 of *sarga* XXVI is a remarkable one. The common rule of a stanza is that it consists of four lines, and that each line consists of the same number of syllables and constructed on the same metric pattern (short *laghu*, long *guru* syllables). There are some exceptions which I do not discuss further here, except the one in relation with the stanza in question. The metre of *sarga* XXVI.25 belongs to the category of *daṇḍaka* metres. There are other 11 stanzas of this metre found in the RK, besides this one.

According to Zoetmulder,¹ the stanzas in the *daṇḍaka* metre can hardly be called a stanza any longer. I quote in toto: After an initial 6 short syllables, there follows a series of anapaests (1-1-g) or amphimacers (g-1-g), and this again is repeated four times :

1-1-1/1-1-1/n (g-1-g)] —4x.

The *n* varies according to the particular type of *daṇḍaka*, and may even represent a number of over 40.

What is remarkable about the stanza in discussion is the fact, that it defies every rule set up above, because according to Kern's edition it comprises only of 1 endless line, so that Zoetmulder does not recognize it as a stanza,² confirming his notion quoted above. In my view, there should be something wrong with the text of Kern, which originates from the text he uses as a basis for his edition. I begin counting the metre with the $75 \times [-g-1-g-]$ formula, but to no avail. Then I work with a different principle. I divide the whole lot into four parts, based on its content, as logically the stanza should consist of four lines.³ Promptly I obtain a good start, because the line ends up with the

¹ The heedful reader is recommended to read the chapter on Old Javanese verse technique, in *Kalangwan*, p. 101-25 and Appendix III, on p. 451-472. Concerning the *daṇḍaka* metre, it is found on p. 469. The above quotation is on p. 104. *l* stands for *laghu* and *g* stands for *guru*.

² *Ibid.*, p. 469.

³ See e.g. Uhlenbeck : 'De interpretatie van de Oud javaanse Rāmāyaṇa-Kakawin' p. 197.

part in which the *banda* Baṇḍira begins with his speech. The other three lines prove to be the address of Baṇḍira, and the division into the three other lines goes as simple as the egg of Colombus. Each line turns out to consist of 360 syllables, with some imperfections in the arrangement of the *guru* and *laghu* here and there, which is not only found in this particular metre. I even believe that the stanzas in Daṇḍaka metre seem to be better preserved than some other stanzas in relatively simpler metres. With the formula stated above, I am then in the position to make use of the various readings to reconstruct the *guru-laghu* as best as possible. The result seems promising and proves to help considerably in the translation. It becomes clear to me that the arrangement of the metre has some logical relationship with the units of phrases and I believe that if it is accompanied by the *gamelan*-orchestra, it will become more evident. This kind of thing happened to me also, when I read some parts of the *Serat Centini* in Surakarta. After repeatedly reading it in *tēmban* (song), I still could not grasp the meaning. Then I had the idea to read it while someone is playing the tune on the *gēnder*. The problem was solved.¹

In closing this matter I would like to express my belief that there should be a connection between the *daṇḍaka*-metre with the *suluk* or *janturan* in the *wayan*-play. In contents there seems to be a close relation between the stanzas used to be composed in the *daṇḍaka*-metre and the parts in the *wayan*-play, known as the *suluk* or *janturan* *ada-ada*. See as example below : *Will gora-goda magalak rangah siyūn nya minis, mañërik mañkrak kruraya, misësa riñ latwan.*² And another one : *Punapa pratandanë pañaribawa, bumi gonjañ-ganjiñ, sumodra mawalikan, wukir cancala, grahana surya-candra, pancawora sinḍuñ-riwut, jawah dërës salah mañsa, katon otër saisinin jagat, tēmah gara-gara.*³

5. EMENDATIONS

Before, I have remarked that 'stilzwijgende verbeteringen' might create a havoc for later translators, who want to re-examine the original reading of the text. Therefore as best as possible I adhere to the notion to note every emendation I make, especially those which do not occur in the other mss. I use. If necessary I add a note to account for the emendation.⁴ Besides, the original readings of the mss. can be straight away consulted in a glance, because it is

¹ *Ibid.*, p. 204-5. The heedful reader may try for example *Serat Centini*, VIII, p. 212, *pupuh* 279, 32-38. See S. Santoso, *K.G.P.H. Hadiwidjojo, Maharsitama, 11 windu, 1906 A.J.* p. 8.

² *Rabinipun Radèn Surjatmañja*, p. 50.

³ *Ibid.*, p. 36.

placed directly under the stanzas of the Old Javanese text. The code of my reading which deviates from the mss. is S which stands for Santoso.

Fundamentally I am not very keen in making emendations. If the text is clearly legible, all mss. I use agree in the reading, though the meaning is obscure, in many cases I retain the reading of the text, with the exception of those cases which I have sufficient support for the emendation, due to meaning or other sources, such as the translations of the Rāmāyaṇa of Wālmīki and the Bhaṭṭikāwya. Normally wherever I retain the reading of the text, my suggestion of emendation is expounded in the notes, e.g. 1. XV.37b *apan tan durbbalā* etc.

This particular phrase is very hard to understand, if the word *tan* is understood as to mean *not*. So I propose to read it *yan*. Other suggestions can be seen in the note. 2. XXIII.71c *waruga*. K's reading of this word is *waruṇa*, J seems to read *waruga* also. But the meaning of both readings is uncertain. So I propose to read it *waraga* which means name of a place probably in the temple compound, based on M.W. p. 922. But the present text has *waruga* yet. As examples for the latter case I can forward as follows :

1. IV.15b *wana-wāsakātīthi ya*

K's reading is *wañ anata katīthi ya*. Because he cannot comprehend this phrase, he does not translate it and combines stanza 14 and 15 in the translation. The readings of the other mss. can be consulted in the text.

2. IV.40b *adhawātah*

The reading of all the mss. including K's is *athawātah*, which creates misconception and untenable translation. See further note.

3. XXIV.95b *sañ Guṇa*.

Kern's reading is *sagaṇa*. The reading of *Guṇa* I base on mss. BCDEF, while that of the word *sañ* is based on metric causa. See note.

4. XXV.50a *tañ [w]ay*.

Because of the metre, the poet is forced to spell it *tañay* or *tañé*. As the meaning becomes obscured due to the spelling, the translations of J and CH are based on a guess. My reading is not supported by the mss., only by logic. I place the *w* between square brackets to make the meaning clear, while not spoiling the metre. One or two emendations might not be given any explanations or acknowledgements in the notes, if I am in the opinion that they are obvious or duely justified by the various readings, e.g.

⁴ I hope with this cautious stance I could satisfy the need of other fellow students. See e.g. Teeuw and Uhlenbeck, 'Over the interpretatie etc.', p. 217. It is interesting to note whether my emendations will be justified by another text-edition of the RK based on 34 original mss., prepared by Dr Soebadio in Jakarta. See Uhlenbeck, 'De interpretatie etc.', p. 201.

- (a) *sarga* IV.33c *hiyunya* instead of *hayu nya* of the mss. My reading makes more sense than those of the mss., and the difference is only a *i*-mark, which is very easily overlooked by a copyist.
- (b) *sarga* VII.41a *tak para* instead of *tat para*. My emendation from *tat* into *tak* is based on grammar.
- (c) *sarga* VII.160a *pinipis* instead of *pinēpēs*. The meaning *pinipis* is *to be ground*, whilst *pinēpēs* is *to be broken*. The first is appropriate to the context, and the difference in writing of a *i*-mark and *e*-mark is indeed slight in Balinese or Javanese scripts.
- (d) *sarga* XXI.10c *rāmā* instead of *rāma*. My reading is supported by grammar as well as metre.
- (e) *sarga* XXIII.70d *tar* instead of *tatar* of K and *tañ* of BCDEF. The metre is the support of my reading here.

b. PRINCIPLES OF TRANSLATION

There is already very much written on the principles of translation in general or translation of Old Javanese texts or in particular about the translation of the Rāmāyaṇa Kakawin. Suffice to say that some of the principles of Nida and Taber¹ are taken into account by the present author. Most of the guidelines of Teeuw and Uhlenbeck² are made use too, whilst Uhlenbeck's notions upon the interpretation of the RK³, especially his remarks on the last part of his paper are wholeheartedly adapted. Last but not least I should mention the principles taken by Johns⁴ in his article titled 'On translating the Nāgarakṛtāgama'.

Before going further with other principles which the present author set out by experience, it would be illuminating to see the experiences obtained by previous translators as can be extracted from their work.

It can be said that so far, nobody has completely translated the Rāmāyaṇa Kakawin in any other language. Kern, the first editor of the text has only completed six *sargas*. Juynboll, who took charge henceforth has omitted parts he and others regard as interpolations. A.C. Hooykaas so far has complemented the translation of the parts left behind, though still bristling with question

¹ E.A. Nida and C.R. Taber, *The Theory and Practice of Translation*, chapter II, p. 12-32.

² A. Teeuw en E.M. Uhlenbeck, 'Over de interpretatie van de Nāgarakṛtāgama', p. 212-9.

³ E.M. Uhlenbeck, 'Over de interpretatie van de Oud-Javaansche Rāmāyana Kakawin', p. 195-213, esp. p. 213.

⁴ A.H. Johns, 'On translating the Nāgarakṛtāgama', *Lingua*, 15, 1965.

marks, gaps and lacunae. Other students, including the present author, have occasionally translated parts of the *kakawin* as needed in articles.¹

Studying the ways of translation and approaches of these predecessors, the present author has obtained the idea, to leave all the existing translations behind and start the hard way anew in order to produce a translation free from the influences of others, that may lead to confirming misconception of others. This does not imply that my translation will be free from faults and flaws, but at least if there are mistakes, then let them be new ones, so that others may learn from them. Besides it may give response to Teeuw's and Uhlenbecks idea that one text be studied by as many people in the field as possible. Teeuw and Uhlenbeck have used the word *vakmensen* which I would like to render with *experts* or *specialists*, perhaps with disqualifying myself. And let it not be misunderstood, that my idea does not originate from presumptuous conception. It is only because there have been a tremendous advance in the study of Old Javanese language and literature and culture of Indonesia since Kern's period, that I feel to be in a better position than my predecessors. It seems to contradict Teeuw's views, but in fact it is not, and I say these words in earnest, as a person who has stayed in this field for more than a quarter of a century at a stretch.

I feel I have to explain further about my findings about the problem concerned. As I have hinted before, all my predecessors in the translation of the RK have not done it completely and only one of them has ever edited the text, namely Kern. Kern had the advantage of reading the original mss. at least a couple of times each, while Juynboll for instance, though he might use original mss. for the compilation of his 'glossarium', the effect of it is different than on Kern. Editing a text gives more insight and understanding of the text. It gives the editor an opportunity to live in the situations related in the *kakawin* in a more intense degree than a translator who does not edit the text. One must realize that even a transcription from Balinese script into Javanese script has brought along the interpretation of the text by the transcriber. His way of dividing the words into phrases for instance might lead into a dazzling translation by a translator sometimes after the transcription has been completed.

¹ e.g. 1. W. Aichele: 'Oudjavaansche Bijdragen tot de Geschiedenis van den Wenschboom' in *Djawa* 8, 1928.

2. Poerbataraka: 'Het Oudjavaansche Rāmāyaṇa, in *TBG* 72, 1932.

3. S. Santoso: 'The Samāya of Bharadāh and Kuturan', in *Indonesia* 17, 1974.

4. K. Wulff: 'Die Fahrt Rāma's and Lakṣmana's nach der Einsiedelei Wiṣvāmitras', *F.K.J.* II, 1929, and others which can be consulted in the bibliography.

This is the more evident at corrupt parts of the text. The same situation arises when a translator has one or more older translations of the same text he wants to work on. The instant he is in that situation, he is not free anymore. He is led or if not, tightly bound by the interpretations of the text by his predecessors. This is e.g. felt by Poerbatjaraka when he says: '*Daar in de overigens prijzenwaardige vertaling van Dr Juynboll het een en ander niet goed tot zijn recht komt, zij het mij veroorloofd, dit stuk in vertaling aan te bieden, met behoud zoveel mogelijk van Dr Juynboll's woorden.*'¹

The last part of the sentence gives clear indication, how Poerbatjaraka is much obliged to follow Juynboll's ideas. There might be, that mutual regard restricts these two scholars to do their work independently from each other, free from fear of offending the other, because Juynboll includes the translation of Poerbatjaraka without any reserve.² It appears to me, that Hooykaas' way of translation is in one way or the other also influenced by Juynboll's, only by the fact that he consults Juynboll's translation before or while making his own. When I translated anew the Calon-Arang and the Nirarthaprakreta which are mentioned in the preface, beforehand I had the intention to leave Poerbatjaraka's translation and solely be guided by the Old Javanese text, with the result that my translation sometimes differs very much with that of Poerbatjaraka. My feeling however, at that time was that the Bahasa Indonesia which is of one family with the Old Javanese language was the main reason, but in reality there were many more. I believe therefore, that Teeuw's principle which reads: *b.v. door vergelijking van oudere vertalingen* (e.g. by comparison of older translations) should be expounded further, that this process should be performed after one's own translation is completed. In this way the latest translator/interpreter can have a dialogue with his predecessors on equal terms. If differences cannot be reconciled, he can maintain his stance, and judgement can be left to others, contemporaries as well as of later generations.

There is another handicap that forms a severe disadvantage to Juynboll, namely the length of time he worked on his translation. He translated the RK from the year 1922 till 1936, almost fifteen years. Besides, it could be imagined that he did other jobs as well. Therefore, Juynboll seemed to forget minor details in his translations of the earlier chapters. This handicap is also felt in Hooykaas' translations, because he is too concerned with only those parts he is interested in. On the other hand occasional translators can give a more vivid

¹ TBG 72, 1932, p. 162.

² See BKI 92, 1935, p. 130-1. Including translations of others might create problems too, as it might contradict other parts without one's knowledge.

picture of one or two parts, in my opinion, as the result of deeper and specialized study. But then it is not always wise to include such translations in toto into a translation with a wider scope without due consideration. As in photography, the contrast might be disturbing. Also the angle, lighting and expertise of the photographer might add to the incompatibility of the picture with the other parts.

I have spent four months on the translation of the RK, seven days a week, ten to 12 hours a day. An average of 2 stanzas an hour. It was hard work, but I still feel that comparing the translations is more gruesome and nerve-wrecking. I think, it will be apparent in the notes, and I thank God, that I have decided to do the comparison after the translation. Otherwise I might lose the courage altogether.

Now that I come to the problem of mood, or feeling that overcomes a translator, I may as well start opening the discussion on the problem. I am aware that I will solicit the wrath of other scholars in the field, if I admit, that I give also free reign to my feelings (?) as well as to my brain (reasoning faculty) in solving the problems of translating the RK. However I see no use of hiding it or covering it up with soothing words, because I observe that others are also not free from it, while working on any project or on the RK in particular.

I find very true the words of E.E. Wood who says: 'One of the most important things to which my attention was directed in the course of my Oriental studies was the fact that every idea is accompanied by feeling.'¹ This is an expression of a professor of Sanskrit for more than ten years and it seems to me that he is also an adept *yogin*.

Swami Sivananda once says: 'Feeling always accompanies thinking. You cannot separate thinking from feeling. They are like fire and heat.'²

Swami Sivananda was educated and graduated as a physician, but left his profession to become a spiritual leader of the Vedanta sect. He set up the Yoga-Vedanta Forest Academy in 1948 whose aim is the dissemination of spiritual knowledge and training of people in Yoga and Vedanta.

If Poerbatjaraka says in Javanese '*Sajeg kula gesah dèrèn natè mans serat Jawi inkan saenipun bab basa, rerehgan lsp. kados serat Rāmāyaṇa* (As long as I live, I have never read a Javanese work as beautiful as the Rāmāyaṇa in regard of its language, embellishment etc.)',³ I believe he is expressing his feelings. And if

¹ Ernest E. Wood, *The Glorious Presence, a study of the Vedanta Philosophy and its relation to modern thought. Including a new translation of Shankara's Ode to the South-Facing Form*, p. 58.

² *Sure ways for success in Life and God Realisation*, p. 33.

³ *Kapustakan Djawi*, p. 4.

Uhlenbeck in his latest article states,¹ that: '*Voor mij bestaat er in ieder geval nog een andere reden nl. de overtuiging dat wij hier te maken hebben met een literair kunstwerk van de eerste orde. Ik moet direct bekennen, dat ik dit op geen enkele wijze wetenschappelijk kan bewijzen, hoewel ik van de juistheid van dit waarderingsoordeel door de jaren heen steeds meer overtuigd ben geraakt en mij in dit opzicht gesterkt weet doordat ik onlangs vernam dat Poerbatjaraka dit oordeel blijkbaar geheel deelde.*'

I have printed above Poerbatjaraka's words, which Uhlenbeck refers to, and if he cannot explain his conviction in a scientific way, I can only conclude that he expresses his feelings. There are more passages in Uhlenbeck's article which can be shown as an expression of his feelings about the Rāmāyaṇa Kakawin, but the quotation above may suffice. In relation to the translations of the RK by Kern and Juynboll, Uhlenbeck states that they are inadequate in the sense that the reader of today cannot get the impression about the great literary value of the work.² Uhlenbeck might have the same thing in his mind as Poerbatjaraka again when he wrote those lines. Poerbatjaraka says: '*...taksik katah inkan pretalan punapa wontenipun tembuñ; raosipun kerep boten kecepen.*' (in many cases the translation is just a literary translation, the real meaning is very often lost).³ As seen I render Poerbatjaraka's word *raosipun* (*rasa-nè-ñoko*) with *the real meaning, the significance of the word/ phrase/ sentence*. The word *raos* or *rasa* in Javanese however means also *feeling, taste* etc. Now, many times I ponder upon this question. How could one reach the *rasa* (real meaning) without using the *rasa* (inner feeling). It must also be recognised, that it is not always necessary to take refuge into the realm of feelings fortunately. In a lot of cases one can rely on his intellect and right thinking and reasoning, but if all these fail to solve the problem, then *rasa* has to be given the chance to make an attempt on it. Perhaps I should describe the process a bit further, though I am not convinced, whether it will sound convincing.

If I come across a word or phrase whose meaning is not clear, usually and automatically my hand reaches to a dictionary. If dictionaries and other resources including background knowledge such as history, culture, custom, legends, myths etc. cannot help, then I feel that reason has failed. Then I will let loose the *rasa*. Reason is disengaged, and in meditation of the word, phrase or sentence, the *rasa* probes into the problem. The feeling is, as if the *rasa* sinks into subconsciousness, *cit* according to the Vedantins. I mean to find the origin of

¹ 'De interpretatie van de Oud-Javaanse Rāmāyaṇa', *BKI* 131, 2+3 afl., 1975, p. 210.

² *BKI* 131, p. 202.

³ *Kapustakan Djawi*, p. 4

the meaning of the compound *cita-rasa* in Bahasa Indonesia, that is the mental process that takes place in the subconscious, which then produces a feeling of happiness (*suka-cita*) or sorrow (*duka-cita*). To return to the matter concerned, when the 'key to the problem is found, usually reason will be re-engaged. It will usually respond accordingly, bringing about the solution of the problem. So I feel, that the engagement of *rasa* is in fact only another facet of the thinking process, since it passes through the state of meditation or contemplation, which many people regard as a state of deep thinking. Yet I feel, that the use of the word *think* is not suitable, because the process of reasoning is absent, and everything seems to flow to the surface, when the situation is appropriate. The question here is how to create the appropriate situation in the state of meditation. This explains why I still use the word 'usually' and not 'always', and the root lies in the fact, that I am not good in meditation. Therefore I emphasize that more study is needed, and why I show the way to reach *rasa* (significance of s.t.) by engaging *rasa* (a mental process, different from the working of reason). Like a policeman who wants to trace a thief, imagine himself to be in the situation of the thief, likewise the researcher when he works on a literary product of a *yogin*, as the writer of the Rāmāyaṇa Kakawin might be. See further *authorship*.

C. DATE, AUTHORSHIP, COMPOSITION

1. *Date.*

The common view on the date of the Rāmāyaṇa Kakawin at present is that it was written at the period of King Balitūn's reign (898-930 A. D.), ending the controversy existing for more than half a century¹. However, the present author is not entirely satisfied with it, because the scholars concerned overlook one thing, that is the fact that the Rāmāyaṇa Kakawin is a product of continuous reshaping and remodelling.

In my paper presented at the International Seminar on the Rāmāyaṇa, in December 1975, in New Delhi², I argued that the main story and material of the Rāmāyaṇa Kakawin might already be very popular throughout the kingdom of Balitūn, which means in Central as well as East Jawa. Further I advance the possibility that Stutterheim, who has the notion that the Rāmāyaṇa Kakawin might be written in East Java, might get that impression from

¹ See Zoetmulder's hypothesis of the absence in the RK of words like *lanê*, *lênên* and also the absence of the *maṅgala*, regarded as characteristic of Old Javanese kakawins of the East Javanese period. *Kalangwan*, p. 231-2.

² 'The Oldjavanese Rāmāyaṇa, its composer and composition'.

parts of the Rāmāyaṇa which are products of the reshaping and remodelling process. With this I do not mean that I want to defend the interpolation theory of Kern, Juynboll and Poerbatjaraka. C. Hooykaas in his studies of the Rāmāyaṇa Kakawin is so ardent in opposing it, in exposing its incorrectness, so that he does not pay proper attention to Berg's statement about the reshaping and remodelling of the *kakawin*. Observing this process has also happened with the Rāmāyaṇa of Wālmīki in India, I am in the opinion that it is very likely that the same has taken place concerning the Rāmāyaṇa Kakawin. See further about it in *composition*.

In my paper mentioned before, I have shown, that the *Bhaṭṭikāwya* had been followed by the Javanese author right to the end, in disagreement with Hooykaas' findings who says that the parts comparable go only up to *sarga* XVII, and that from here on the Javanese writer had gone his own way. This view has enjoyed wide acceptance, included Zoetmulder¹ and Uhlenbeck². When I met Bulcke at the Seminar in New Delhi, he stated that he fully agreed with me, because he has the same findings. The fact that this matter had been overlooked by Hooykaas only highlights the significance of the reshaping and remodelling process. It appears to me that this process went on till the late years of Majapahit. Since arguments based on language, style, metre etc. has been scrutinized before, I will base mine on some facts found in the text, namely the relation of the RK with the Nītiśāstra and Nāgarakṛtāgama and the information in the RK concerning the Pañji story and the Kuṭāramānawa.

(A) RK-NITISASTRA-NAGARAKRTAGAMA

The relationship between the Rāmāyaṇa Kakawin and the Nītiśāstra³ has been mentioned once and again⁴, but how close the relationship was, has never been examined. Zoetmulder notes that *sarga* III.53-85, is practically a *nītiśāstra*, likewise *sarga* XIII.39-97 which gives a lengthy exposition on *arthaśāstra* and *nītiśāstra*. For the instruction of Rāma to Wibhīṣaṇa, commonly known as the Aṣṭabrata, Zoetmulder calls it instructions on *nīti*. On all these places Zoetmulder spells *nītiśāstra* with a small *n*, signifying that he means the literature of that particular genre. Then we meet with a note on one of this word, which refers to p. 166 in which the Nītiśāstra is dealt with. Does this mean that in fact he has some notions about the relation of the Rāmāyaṇa Kakawin and the

¹ *Kalangwan*, p. 228.

² *BKI*, 131, 1975, p. 199.

³ I mean here the Old Javanese Nītiśāstra as published by Poerbatjaraka as vol. 4 of the *Bibliotheca Javanica*.

⁴ Zoetmulder, *Kalangwan*, p. 166, and pp. 218, 223, 225. See also C. Hooykaas, 'The Old Javanese Rāmāyaṇa, an exemplary kakawin...', p. 31-3.

Nitiśāstra in Old Javanese mentioned above?

I have extended this observation to the Nāgarakṛtāgama, because primarily the three texts contain common ideas. Secondly the Nāgarakṛtāgama and the Nitiśāstra might be of the same age. The Nāgarakṛtāgama was written around 1365 AD, whilst according to Poerbatjaraka the Nitiśāstra must originate at approximately the same time as the Nirarthaprakṛta, that is around the last years of Majapahit.

The examples quoted below will show the extents of the relation between the three.

RK III.77:

*gunuñ ya ta paḍanta bhūpati ikañ prajāñkēn dukut,
patūti guṇa-doṣa niñ[n] ulah ikā matañ nyān suka,
ikañ prawara pora wargga wanatulya yāñkēn [n] alas,
kitēkana ta sinha rākṣaka dumēh nya śobhañ katon.*

(The king is like the mountain, his people grass. Response to all their good and bad deeds for their own welfare. The people, high and low, are like a forest, you are the lion, guarding over it, that it looks beautiful).

Nitiśāstra I.10:¹

*Sinha rakṣaka niñ halas, halas ikāñraksēn harī nityaśa,
sinha muwañ wana tan patut paḍa wirodhāñdoh tikañ kēsari,
rug brāṣṭa n wana dē nikañ jana tinor wreksa nya śrñāpaḍañ,
stñhāñhēt ri jurāñ nikañ tēgal ayū n sampun dinon durbala.*

(The lion is the guard of the forest, [on the other hand] the forest protects the lion all the time. [Then] they are angry at each other and do not live in harmony. The lion leaves. The forest is destroyed by the people who cut the trees down to clear the wood. The lion which has hidden himself in a ravine between cultivated fields, is attacked by the people and has found his terrible fate).

Nāgarakṛtāgama LXXIX.2:²

*āpañ ikañ pura lēn swawiṣaya sinhā lawan gahana,
yan rusaka n thani miliwañ akurañ upajiwa tikañ nāgara,
yan taya bhrētya katon wayanika para nūṣa tekāñrēwēkū,
ētu nikāñ paḍa rakṣan apagēha kalih phala niñ mawuwus.*

(Because the city and the rural areas are like the lion and the forest. If the people are in trouble, the livelihood of the city will be affected as it becomes less. If the population is small, the weakness of the state is obvious, and other

¹ The text is derived from P's edition. Spelling and translation however are mine.

² The text is derived from Pigeaud's edition. The spelling and translation however are mine.

nations will come to invade. Therefore strive for the well-being of both of them as the result of this meeting (consultation)).¹

We can see in the example above how the *niti* in the *Nitiśāstra* is used by Rāma and Hayam Wuruk to give guidance to their subordinates.

Further I will give another example to show the relation between two texts, that is between *Nitiśāstra* and RK, and between RK and *Nāgarakrētāgama*.

Nitiśāstra III.2:

*surud nikanan artha rin grēha hilañ nya tan hana winawa nya yan pējah,
ikañ manidara swa-wandu surud in pamasaran umulih paḍānanis,
gawé hala hajēn manuntun anirin manuduhukēn ulah tēkēn tēkan,
kalinan ika rin dadi wwañ i seḍēn hurip anulaha dharma sādhana.*

(When one dies, he leaves all his wealth behind (at home), nothing can be brought along. The rosary-bearers (the priests) and relatives go along to the grave and then return home weeping. Bad and good conducts lead and accompany [the soul of the dead] along its way to the destination. Therefore people while alive should strive to do good deeds as a means [to attain Bliss]).

RK XXIV.70-71:²

*Ikañ wibhawa tan wawēkān pati,
hana nya sakareñ humèrhèr n hurip,
pējah pwa kita duṣṭa mantun [n] ikā,
gunanta ginēgēnta yānūtakēn.*

*Ya rākṣaka rikan hawan durggama,
parahwa nikanan paratran paran,
suluh salawah in jagat tan padēm,
ya mañdunūnakēn n kamokṣan tēmēn.*

(You do not take along power when you die. It serves you while you are alive, but once you are dead, power sneakily leaves you, but your good deeds go along, you can keep them. They will protect you at dangerous spots. They will become your boat to cross the sea of death, the torch in the world that is never extinct. They will verily lead you to heavenly Bliss).

We can see the examples so far that theme and words/phrases employed are the same, so that safely we can see the close relationship between them. Let's now look into the relationship between the RK and the *Nāgarakrētāgama*.

¹ This is part of the speech of King Hayam Wuruk at the royal assembly, where representatives of the rural areas and other districts are present.

² This is part of the instruction of Rāma to Wibhīṣaṇa, known as the *Aṣṭabrata*. See also *Nirarthaprakrēta* III.1.

RK III.70:¹

*Nihan ta gawayanta nitya mañemit prajā maṇḍala
wihāra pahayunta parhyaṇan umah baṭārāmērēn,
hawan patani pañcuran talaga sētu tambak taman,
pēkēn wwatan asiñ sakahyuna nikañ orajā yad-gawè.*

(These matters [I will tell] you should always be done, namely protecting the people and the kingdom. You should look after monasteries, holy domains, and temples. Roads, rest-benches, waterspouts, ponds, dams, dykes, gardens, markets, bridges, which are requested by the people should be built).

Nāgarakrētāgama LXXXVIII.2:²

*ñkān pawuwus naréśwara ri Wēñkēr ojar i parāndyanādi wadana,
é kita³ haywa tan tuhu susatya baktiyasih aniwyanātha ri haji,
sthitya kitēñ⁴ kawéśyan asiñāñdanē⁵ hajeñaniñ pradēśa ya gēñēn,
sētu damarggā wandīra grēhādi salwir ikanāñ sukirtti pahayun.*

(Then the king of Wēñker took his turn to speak to the nobilities and officials etc :

‘Ei, all of you, do not be untruthful, be very loyal and devoted in the service of the king and state. Always take care of the people (*waiśyas*), do your best in improving the state of the rural areas; dams, dykes, roads, banyan-trees, rest-houses and other institutions for the welfare [of the people] should be looked after).

The first part of the stanza in the Nāg. does not correspond with the first part of the stanza in the RK, but we can see that this too is implemented by the kings and vazals of Majapahit, e.g. in canto LXXXII there is mentioned about the king and other minor kings founding temples etc. There are still many parts of the three texts which can be compared, but which does not belong to the scope of this introduction. It is suffice for this time to show the extent of relationship between them.

(b) PANJI AND KUTARAMANAWA

There are still two items that I would like to put forward here, as already being touched before, namely the information of the reading of Pañji and the

¹ This is part of the instruction of Rāma to Bharata.

² This is part of the speech of the king of Wēñker at the Royal Assembly mentioned before.

³ The text reads *kitha*.

⁴ The text reads *kithēñ*.

⁵ The text reads *i siñ* etc.

existence of the Kuṭāramānawa-book.

Sarga XXV.85 relates that in order to console Sītā who is depressed by her worries about Rāma, the girls in the service of Sītā and Trijaṭā sing the story of Pañji (*puji mapañji*). This singing of episodes from the Pañji, usually the romantic episodes, becomes very popular in the Javanese and Malay literature later on. It is indeed surprising that it is found in the Rāmāyaṇa Kakawin, and it appears to me that it is inserted later, as this part is not found in the Bhaṭṭikāwya. According to students of the Pañji, the date of the Pañji-stories is estimated as follows: Berg puts it between 1277-1400 A. D.¹ and Poerbartjaraka 14th century A.D.². If Berg's findings about the identification of Inu of Koripan (Pañji) with Hayam Wuruk (king of Majapahit), the son of Tribuwana-tuṅgadéwī bears some truth, then once again the information refers to the end of the 14th century. And if we consider also that the influence of the Rāma story in the Pañji-stories cannot be said insignificant, then we might think that the flow of communication has gone both ways in later years, which is apparent in the literary works.

The Kuṭāramānawa-book is mentioned in the RK in *sarga XXIV.167d*. That is when Sītā is consoling Trijaṭā who is in tears, because of the harshness of Fate that overcomes princess Sītā, who is rejected by Rāma. Sītā says a.o.: 'It is good and even worth to tell him (Wibhīṣaṇa), because he knows the teachings of the Kuṭāramānawa. (*yogya ta sira warahēn saphala, wihikan sirén aji Kuṭāramānawa*).

The Kuṭāramānawa is a law-book, so that it might be more appropriate to understand the word *aji* as *regulations* rather than *teachings*. According to Slametmulyono³, the Kuṭāramānawa does not exist in India. If it is true then it should be a compilation from some Indian law-book, e.g. the Mānawadharmabook, which is also mentioned in the RK⁴. It is also evident in the Kuṭāramānawa itself, e.g. in an article about *paradūra* (adultery), article no. 201, it is said that if a person takes hold of a married woman and has sexual intercourse with her or if there is a person who supports him or gives him the opportunity to do it in his house, then the adulterous man can be killed by the husband

¹ 'Bijdragen tot de kennis der Pañji Verhalen', *BKI*, 110, 3rd+4th ed., 1954, pp. 189-217 and pp. 305-334.

² *Tjerita Pandji dalam perbandingan*, p. 408-9. See also, Liaw, Y.F., *Sejarah Kesusastraan Melayu Klassik*, p. 84.

³ See (a) *The Story of Majapahit*, p. 160-5.

(b) *Perundang-undangan Madjapahit*, p. 13-4.

⁴ I cannot consult the edition of Jonker, as it is not available.

whilst the supporter will be fined 20.000 [coppers ?] by the ruler. That is according to Mānawa. According to the Kuṭāra, the adulterous man will be sentenced to death. If he wants to save his life, he has to pay a fine of 40.000 [coppers]. The supporter will be fined 40.000 [coppers] by the ruler.¹

Juynboll in his *'Supplement etc.'*², mentions that cod. or. 3878 contains the Kuṭāramānawa on p. 1-44 followed by the Rāmāyaṇa on p. 45 containing *sarga* XX.75c till *sarga* XXI.7c, and closed up with the Krētabasa on p. 46-48.

Although the contents of these three books contained in cod. or. 3878 does not suggest any link between them, but it is interesting to see that the three books bearing these titles (Rāma-story, Kuṭāramānawa, Krētabasa) seem to have a deeper correlation to each other. As we have seen the Kuṭāramānawa is mentioned in the RK and it seems that Rāma's defence of his action in killing Bāli is also based on the *paradāra* article in the Kuṭāramānawa or Mānawadharmasāstra.

Cod. or. no. 3954 contains beside the Kuṭāramānawa also the Swarajambu,³ which for a great deal contains the translation of the Mānawadharmasāstra (cod. or. no. 4530)⁴. Also cod. or. 3904 contains the Kuṭāramānawa and the Swarajambu (translation of Mānawadharmasāstra).⁵

What makes the subject more interesting is, that in one of the Krētabasa mss. (cod. or. no. 3965), the mss. closes with the story of Rāma.⁶

Whether it happens to be a coincidence or whether there is indeed a correlation between the RK, the Kuṭāramānawa, Swarajambu and the Krētabasa, needs still to be seen. However, I feel there are many things that are hidden behind it, because there exist so many mss. and the Balinese people with their custom of reading and studying the *kakawins* (*mabasan*) might have something to do with it.

To return to the subject of the relationship between the RK and the Kuṭāramānawa, I dare say now that the answer is positive. According to Slametmulyono the Kuṭāramānawa might have been compiled during the reign of Tribhuwanatungadéwi Jayawisṇuwardhani (1828-1850). L. Suryadinata in his article about Gajah Mada seems to confirm this, as he mentions that 'a law

¹ *Perundang-undangan Madjapahit*, p. 149-50.

² H.H. Juynboll, *Supplement op de Catalogus van de Javaansche en Madjereesche handschriften der Leidsche Universiteits-bibliotheek*, p. 119.

³ Juynboll, vol. II, p. 187.

⁴ *Ibid.*, p. 197.

⁵ *Ibid.*, p. 197.

⁶ *Ibid.*, p. 211.

book that had a great significance in Javanese history was also compiled under his (Gajah Mada's) instructions.¹

Summing up our findings so far in connection with the relationship between the RK and other works mentioned earlier, we can surmise that there are enough evidence to believe that some parts of the RK must have been younger than the Rāmāyaṇa proper, and that those parts are the result of rewriting and reshaping which took place from the time of Balitūn's reign to the end of Hayam-Wuruk's reign (900-1400 A.D.).

I place the end of the rewriting and remodelling process at 1400 A.D., because from around this year the kingdom of Majapahit had been plagued by wars and battles, so that to my estimate there was not many activities in the field of culture in general, and literature in particular.² When the Rāmāyaṇa was brought along by the refugees from Majapahit to Bali, it seemed that some time had passed before they could settle down. From 1400 A.D. till that time of settlement, appears to be sufficient to establish the form of the Rāmāyaṇa Kakawin which comes down to us till the present time.

2. AUTHORSHIP

It is commonly accepted now that the assumption that the Rāmāyaṇa-Kakawin was written by Yogīśwara, is not true. In his paper in New Delhi, the present author argues that the RK is attributed to Wālmiki, the author of the Rāmāyaṇa in Sanskrit. After hearing other participants of the seminar from most countries of Asia, it was known that in most of Asia, the Rāmāyaṇa has been attributed to Wālmiki, no matter how wide the differences and discrepancies are. Even the setting of the story is brought over to those lands. In the case of the RK, Zoetmulder still maintains that the setting of the story is still India³, but I believe, there was an attempt to identify some places in Indonesia, e.g. the river Sarayu, the city of Yogyakarta in Central Java with those names in the Rāmāyaṇa. Even I believe that the island of Bali, is in fact called after the brother of Sugrīwa, the king of the monkeys. The kingdom of monkeys in Sangèh (Bali), a tourist attraction up to the present days, is felt as a timorous attempt at identification with the monkey-kingdom of Kiṣkiṇḍhā.

As far as the name of the writer of the RK is concerned, I am of the opinion, that it will be a hopeless search, though an attempt will be undertaken. However, what he was, might be traced from information in the *kakawin* itself.

¹ Leo Suryadinata, 'Gajah Mada', in *Encyclopaedia Britannica*, 15th edition, 1974, p. 826.

² See e.g., Slametmulyono, *Story of Majapahit*, part 4.

³ *Kalangwan*, p. 229.

The Javanese Moslem tradition attributes the Rāmāyaṇa to Sunan Kalijaga, the 'adiwali' I call him, who played an extremely important role in the advance of Islam in Java/Indonesia. He is believed to be the first *dalan* and the inventor of the *gamelan* (Javanese orchestra), besides the writer of a wide range of titles of books in the Javanese and Old Javanese list of literary works.¹

From the babad literature and other sources it is well known that the *walis* (Moslem saints) of Java were mystics, especially Sunan Kalijaga. This fact may at least be regarded as an indicator, that the poet of the Rāmāyaṇa was a saint, a mystic, adept in all kinds of Javanese culture. The counterpart of such a person in the pre-Islamic period was the brahmanic yogin. This is perhaps the reason, why the Balinese tradition attribute the Rāmāyaṇa Kakawin to the *yogiśwara śiṣṭa*, which in fact refers to Wālmiki, but who the Balinese regards as the name of the poet himself (Yogiśwara). This notion was dismissed by Poerbatjaraka, rather harshly, which seemed to make the other scholars disbelieve Poerbatjaraka's findings, but after further research, even Hooykaas has to admit that Yogiśwara is not the name of the writer of the Rāmāyaṇa Kakawin. From passages in the *kakawin* which have relationship with the practice of *yoga* e.g. about the diet of yogins etc². I get the impression that the author was indeed a practising yogin. If one reads the books written by Swami Vivekananda³ or Sivananda⁴ and Gonda⁵ or A. Avalon,⁶ then one can see the difference, that the first two are works of yogins and the latter two of scholars on *yoga*. The impression I obtain from these works is as if the yogins in describing e.g. a vessel, they are inside it and try to invite other people to enter and see by themselves from the inside, while the scholars are describing the vessel from outside and try to peep into the dark inside. I have tried with all good intentions and might to honor the invitation and to enter into the vessel that is called Rāmāyaṇa, to try to realize what it contains. Whether the

¹ S. Santoso, 'The Islamization of Indonesia/Malay Literature in its Earlier Period' in *The Journal of Royal Asiatic Society*, vol. 8, 1+2, 1971, p. 14-5. See also I. Knebel, 'Darmakoesoema of Seh Djamboekarang, desa-legende uit het Javaansch'. 2. Johns, 'From Buddhism to Islam', p. 48.

² See RK. XXV, 12 sqq, in which Rāma relates the conditions in the hermitage of the sage Bharadwāja.

³ a. Swami Pavitrnananda, *Talks with Swami Vivekananda*. b. Swami Yogeshwarananda, *The Complete Works of Swami Vivekananda*.

⁴ e.g. *Sure ways for success etc.*

⁵ e.g. *Inleiding tot het Indische Denken*.

⁶ e.g. *The Serpent Power*.

result is satisfactory, I do not know, but I have learned very much in the process, which only confirms my conviction in what is said in the *mahātmya* (*sañ yogiṣwara śiṣṭa sañ sujana suddha manah ira huwus macè sira, byaktāwās ucapanta riñ juluh adhomuka pinakanimitta niñ lēpas*).¹

In conclusion I would like to put forward the last lines of the poem Rāmāyaṇa, in which the poet talks about himself as a man short of intellect etc. and his motives of retelling the story (*tumura sota ni carita*), namely to follow the steps of paramount pandits², to obtain the benefit from their virtuous conducts. Indeed writing or reading the Rāmāyaṇa is regarded as good conduct, which is apparent in Sivananda's words³: 'In the evening some four people can join together and read the Bhāgavata, the Rāmāyaṇa, etc. This will give peace of mind and strengthen the spiritual samṣkāras. This will fill the mind with purity and divine thought.'

It amazes me deeply when I find that the last sentence of the Rāmāyaṇa Kakawin shows a striking similarity of a mantram in Sivananda's book. The RK reads *kusuma surabhi ya pada nira manulari wahi suyaśa satata suci marum* (like the *surabhi*-flower which gives sweet scent and fame to others [are the sages], but remains pure and fragrant), whilst Sivananda's book⁴ runs as follows: 'The lotus spreads its fragrance equally to all. Even so, the sage disseminates the divine knowledge to all. Frogs do not know the fragrance of the lotus and the existence of honey etc...'

And again I am struck in amazement when I recognise the sentence beginning with 'frogs do not know etc. to be the same as Nirarthaprakrēta I.4⁵. If we compare the last stanzas of the RK with Nirarthaprakrēta I.3-5, we really obtain the impression as if the poet is one and the same. But is he the writer of the whole *kakawin* or just the last part? If we can establish this fact, then the whole idea of the date of the RK might need a re-investigation. However the case; even if we can establish the identity of the writer of the RK as also the writer of the Nirarthaprakrēta, we still do not know his name, as the writer of the latter poem prefers to be anonymous. Yet I have the idea that this anonymity might prove to be a clue which can lead to a solution. The writer of the Nirarthaprakrēta calls himself *puputut tan wrin dēya* (the ascetic to be who does

¹ RK. XXVI.50cd.

² RK. XXVI.50ab.

³ *Sure ways etc.*, p. 237.

⁴ *Ibid.*, p. 257.

⁵ See Poerbatjaraka, 'Nirarthaprakrēta', *BKI*, 107, p. 207, translation p. 215. I have translated the text anew in *Calon-Arang, si Janda dari Girah*, p. 78.

not know what to do or the foolish ascetic to be). This foolish ascetic to be says that he will be staying in the village forever and does not want to reveal his identity for fear of recognition¹. Poerbatjaraka states that the Nirarthaprakrēta is a unicum like the Nāgarakrētāgama, because it forms one bundle with the Nāgarakrētāgama together with the Kuñjarakarna Kakawin. The Kuñjarakarna kakawin is suspected by Poerbatjaraka to be written also by Prapañca. This notion is then confirmed by Slametmuljono.² The interesting thing however is the fact, that the writer calls himself *mpu-dusun*.³ Prapañca was also exiled to live in a village called Kamalāsana,⁴ and the writer of the Nirarthaprakrēta lived also in a village, and the Nāgarakrētāgama, the Nirarthaprakrēta and the Kuñjarakarna kakawin were written/copied in the village of Kañcana.

Based on O.J.O.LXXXV, Slametmuljono concludes that Prapañca is *sañ arryadhirāja dañ ācāryya Kanakamuni*. But is Kanakamuni in fact his real name, because *kanakamuni* can mean *the monk of Kanaka*, and Kanaka is synonymous to Kañcana, so that *kanakamuni* is synonymous to *mpu dusun Kañcana*. Can we see in the village of Kañcana the village of Kamalāsana where Prapañca used to live? If we consider the lexical meaning of the word *prapañca* in Old Javanese then we can see that a.o. in the RK VIII, 154, d, *magawē prapañca ya mawēh unèn magēh* (they create *confusion* or *confused*, *bewildered*, *perplexed* etc). A confused person usually does not know what to do (*tan wrīn dēya*). If it is true, then we can see that Prapañca is the *pupulut tan wrīn dēya* of the Nirarthaprakrēta who once lived in Kamalāsana or Kañcana on the banks of the Kali Mas⁵. Do we have now the writer of the Rāmāyana Kakawin? The answer is *no*, even if we can establish Kanakamuni as the real name of Prapañca. The reason is that it will contradict the findings of Zoetmulder, concerning the absence of the *maṅgala* and the words *lañē*, *lēñēh* etc., which he mentions as being characteristic of east-javanese Kakawins. The only possibility is that Prapañca might be one of those people responsible for the reshaping or remodelling process. He might be the writer of the Aṣṭabrata and that part which mentions the Kuṭāramānawa, and most likely the last stanzas of the kakawin which corresponds with the first stanzas of the Nirarthaprakrēta and the Nāgarakrētāgama.⁶ This possibility

¹ *Ibid.*, p. 214.

² *Menuджу Puntjak Kemegahan*, p. 5-28.

³ *Ibid.*, p. 25.

⁴ *Nāg.* 95.3.

⁵ *BKI*, 107, p. 205.

⁶ e.g. *Nāg.* I.1b and Nirarthaprakrēta I.1b.

becomes more feasible, as the writer admits himself that he relates the story word by word to obtain the benefit inherent in the act of following the steps of the exalted pundit (*tumirwa guṇa nira sañ ārya paṇḍita*). Here again we might have an indication that refers to Prapañca. In Nāg. 97 and 98, he talks about an *mṇu winada* (renowned pundit),¹ to whom he wants to follow as an example. In the Nirarthaprakrēta, the writer admits, that he only came to write the *lambañ*, because he was ordered by his father (*pitā*), and father can mean *teacher* as well. On the other hand it is also conceivable, that anyone can say those phrases, as writing, copying, reading listening to holy scriptures are regarded as a good deed which can purify the mind.

3. COMPOSITION

Hooykaas,² concerning the method of composition of the Rāmāyaṇa Kakawin moves a question as follows: "And what do we know about the method of working of a Javanese poet of a thousand years ago?"

If he expects to find a treatise in Old Javanese on how to compose a *kakawin*, such as the Wrēttasañcaya in the case of poetry writing, or a *śilpaśāstra* in the field of *kāwya*-writing, indeed he has reason to despair. Yet if he really believes, that the Rāmāyaṇa Kakawin is an exemplary *kakawin* then in fact he has to regard the RK as an example for *kāwya*-writers. Frankly I am very much puzzled as to why Hooykaas prompts the question, which I believe he is capable of answering himself so clearly. He has studied the art of *kāwya*-writing, which can be seen in chapter one of his book. He mentions that the writer of the RK should have a mastery of the Sanskrit language and have studied its metrics and poetics, he must have known his O.J. as no other etc³. He should deduce therefore, that the O.J. poet should know the art of *kāwya*-writing as known from the *śāstras* of this genre. He, the Javanese poet, must have known, how e.g. a story of Pañcatantra comes into the Kathāsaritsāgara and from the Kathāsaritsāgara in turn goes into the Jātaka etc. etc. That is why, I came to the hypothesis of a filing cabinet in connection with the frame-stories,⁴ in which I state that a frame-story is like a filing cabinet with drawers full of folders which in turn are full of documents. Anyone in charge of the files could add or take some folders, remove or replace them whenever there is need for it. The RK is no exception, and this is why the reshaping and remodelling process had

¹ I regard *winada* being derived from *wad* (to speak, to talk), and prefer to see it mean *renowned, famous* etc., rather than the pejorative meaning in N. Javanese.

² 'The Old Javanese Rāmāyaṇa, an exemplary kakawin', p. 65.

³ *Ibid.*

⁴ S. Santoso *Sutasoma* etc., p. 30-5. See also 'The Old Javanese Rāmāyaṇa, its composer and composition'.

taken place. In the discussion about the date for instance, we have seen glimpses of the result of this process. In Hooykaas 'Exemplary kakawin' we also have seen statements of extension or condensation of passages and also passages not found in the Bhaṭṭikāwya, the *mahākāwya* of Bhaṭṭi called Rāwaṇawadha, believed to be the model of the Rāmāyaṇa Kakawin¹. In the light of the filing-cabinet hypothesis, the condensation and extension of passages can be ascribed to re-writing of the theme, whilst passages not found in the Bhaṭṭikāwya can be regarded as additions. Besides these, there are elements of the story in the Rāmāyaṇa of Wālmiki which are omitted in the Bhaṭṭikāwya, but included in the Rāmāyaṇa Kakawin though with a kind of reluctance, e.g. the episode in which Mantharā, the hunchback maid of Kēkayī, urges her mistress to claim the boon promised by King Daśaratha. In the Bhaṭṭikāwya, there is only mention of ear-whisperers,² but the episode is omitted entirely. The name of Mantharā is not mentioned. We can find the name of Mantharā in the RK., but in an extremely awkward position.

Sarga XVII.85a reads *Hana Mantharākya giri Mandarādbhuta apūruwa paruwata magōn*.

The word/name Mantharā is placed here incorrectly or in most probability by mistake. If the word Mantharā is omitted, the sentence will be flawless in structure as well as in meaning. Above all it should be kept in mind that from the episode of the illusory heads of Rāma and Lakṣmaṇa till the resolve of Sītā to die by fire is not represented in the Bhaṭṭikāwya, so that we might safely call it an addition, with a possibility that it might be derived from another version of the Rāma-story. In other words, we can surmise that the Javanese author might have other Rāma-stories or versions of the Rāmāyaṇa in front of him besides the Bhaṭṭikāwya. From previous parts of the introduction we may also assume that he has other books concerning other fields of knowledge as well, e.g. the Kuṭāramānawa, the Indranīśāstra, Nīśāstra, Nirarthaprakrēta etc. If this is a fact, then we may conclude that the author should have a good library at his disposal. And a good library in those times must be the library of the king. Another possibility is that these type of additions is provided or done by more than one person at different times, and with different backgrounds of education and vocation. In my paper, submitted at the International Rāmā-

¹ 'The Oldjavanese Rāmāyaṇa...etc.', p. 20-31. Hooykaas' comparison of the RK and BK goes only to *sarga* 16, so the reader is bidden to see 'The Oldjavanese Rāmāyaṇa, its composer and composition' of the present author.

² G. G. Leonardi, *Bhaṭṭikāwya*, p. 16.

yaṇa Seminar, I suggest a.o. that *dalaṅs* (puppeteers) have something to do with it. At present I believe that there are more than one type of people who had interfered with the Rāmāyaṇa Kakawin. Hooykaas, while, perhaps under the influence of the way the Bhāratayudha came to existence, and while admitting the possibility of another poet as the writer of the second half of the poem, still maintains the view that he cannot see any reason to believe or substantiate the hypothesis¹. In regard of materials forwarded so far in the foregoing parts of the introduction, it cannot be denied that the process of reshaping and remodeling has taken place for a long time. That it is very difficult to trace the difference in style and structure of the language may not prevent us to see the feasibility of highly educated people, adept in literature and other sciences doing the job with care and conscience. The other possibility which is more probable than the other, is, that our knowledge of the Old Javanese language and literature has not reached a sufficient level to be able to sense the question yet.

While we might still fail to see/to solve the question on stylistic, we might have more success in other fields, such as the nature and content of the additional passages. The present author does not and will not claim to have solved the problem at present, but will indicate to some extent the direction to follow.

The episode of the illusory heads of Rāma and Lakṣmaṇa in the RK,² shows us that the extension/addition is needed to dramatise this particular part of the story. If we cast this part on this background, then we can realize that this part, complete with dialogues, violence and tears is really prepared for performance on the stage or screen. So we can assume that the person who has a hand in it must be closely involved with the dramatic arts, e.g. the *dalaṅ* (puppeteer).

We can go further, for instance with the parts which includes the teachings of Rāma to Bharata in *sarga* III and to Wibhiṣaṇa in *sarga* XXIV. Parts of them can be traced back/further in other Old Javanese works, such as the Nitiśāstra, Nirarthaprakrēta and perhaps also the Kuṭāramānawa.

The nature of these passages refers to a person/persons, skilled in the art of politics and administration. That they do not act at will but follow certain guidelines is also apparent, because the Rāmāyaṇa of Wālmīki is also known as a source for this type of knowledge (*arthaśāstra*). An example can be noted here, that is the case of the death of Bālī, the brother of Sugrīwa. Bālī accuses Rāma of committing murder, as he is only fighting with his brother. He claims, that

¹ Hooykaas, 'The Oldjavanese Rāmāyaṇa... an exemplary kakawin', p. 67-8, 70.

² The Bhaṭṭikāwya suffices with 1 stanza only.

in cases like this, a third person must act only as an arbiter. Rāma however, claiming his status as a *kṣatriya* (ruling caste), replies that he does not sin, because he has killed an adulterous man. This judgment seems to be based on the Mānawadharmasāstra, and this precedence paves the way to more additions of this nature in the RK, derived from other sources of the same kind. Those already mentioned may perhaps be added the discourse of Wibhiṣaṇa in the audience hall concerning the *naya ṣadguṇa* (six constituents of policy) and *janānurāga* (regard to other people), the debate of Hanūmān and Rāwaṇa concerning war and peace and others.

Of another type certainly belongs the passage whose theme is the lamentation of Trijaṭā in the audience hall when she defends the chastity and purity of Sītā. She talks about the life of people in wedlock, the stress and strains of separation of people in love with each other, and her conclusion that the happiest people are in fact the ascetics because they are free from all the sufferings that come out of love and marriage. In brief it is a propaganda to incite people to cast off their daily burden and take on the robe of priesthood. This kind of material can come only from one direction, too obvious to mention.

Distinct from but related to what is stated above are the passages which deal with the life in the hermitage in general, and that of the sage Bharadwāja in particular, *yoga* and yogins, their diet and duties, medical science in connection with herbs etc. I will try to expose here that this part is a genuine addition, though combined with rewriting the story at both ends. As we see, Rāma first describes to Hanūmān the route from Laṅkā to Ayodhya and later on he describes everything found along the journey to Sītā.

In *sarga* XXIV.216 the text reads:

Sarayū palayū parēriya, śitalā wway nya sugandha yākuniṇ, kinēbur niṇ Ayodhya kanyakā, masibū syūh jēnu kumkumē susu.

and in *sarga* XXV.50 the text reads:

Wulati tuṅkuli taṇ Sarayū taṇ[w]ay, aku tak adwā mabaṇ makuniṇ kunēṇ, kinēbur iṇ taruṇ mataruṇ-taruṇ, lumēbu kapwa makēmbur akēmburan.

In substance both stanzas are the same, even most of the words are the same, which gives a striking similarity of appearance. Comparison in metre however fails.¹

The part between both stanzas consists of 94 stanzas in the RK, whilst the Bhaṭṭikāwya counts only about 13 stanzas,² while the corresponding stanzas

¹ See Zoetmulder, *Kalangwan*, p. 455 for XXV.50, and p. 470 for XXIV.216, and Poerbatjaraka, *TBG*. 72/1932, p. 203.

² See Leonardi, *Bhaṭṭikāwya*, p. 190.

seems to vary widely, a reason why they are so hard to identify. The material is so exclusive, so that without prior knowledge of its background, a translator is doomed to fail. There are certain points however that can be used as clues that could lead the translator to the correct direction, e.g. the description of the supernatural faculties of the sage Bharadvāja, whose power of patience influences even the ferocious animals of the forest to live in harmony with other animals. If the translator can see in this power, as the power of one described by Swami Vivekananda as follows:¹

‘The man who is perfectly moral has nothing more to do; he is free. The man who is perfectly moral cannot possibly hurt anything or anybody. Non-injuring has to be attained by him who would be free. No one is more powerful than he who has attained perfect non-injuring. No one could fight, no one could quarrel, in his presence. Yes, his very presence, and nothing else, means peace, means love wherever he may be. Nobody could be angry or fight in his presence. Even the animals, ferocious animals, would be peaceful before him,’

then a translator will be able to use this hint to lead him to a better knowledge of the text, which seems to be as impenetrable as the Daṇḍaka forest itself.

The purpose of writing the Rāmāyaṇa, seems to be different in the Bhaṭṭikāwya and the Kakawin. In the Bhaṭṭikāwya, the aim of the writer is to teach people in the Sanskrit language, to enable them to become proficient in speaking and grammar². The aim of the study of the Rāmāyaṇa Kakawin however is congruent with the ultimate goal of life, that is *mokṣa* (heavenly Bliss) or *kalēpa-san* (release from the cycle of birth). This is clear from the last sentence of XXVI.50 which reads: *byaktāwās ucaṇanta riñ juluñ adomuka pinakanimitta niñ lēpas* (if [the Rāmāyaṇa Kakawin] is read to unfortunate people, be he low or high in rank, they will understand it beyond doubt, which ultimately leads them to heavenly Bliss.) It will indeed be extremely strange if this introduction will not discuss the matter. Because of the variance of purpose in the two books, believed to be closely related, we now can expect that in fact there was another element, which forced the Javanese poet to deviate from the Bhaṭṭikāwya, namely the need to accommodate the purpose of composition of the poem, and that is to educate people, to give guidance to people towards *dharma*, so that ultimately one can reach *mokṣa*, through unio mystica. If we look back and scrutinise everything said before, then we can see that everything seems to fit in

¹ *The complete works etc.*, vol. V, p. 92.

² Leonardi, G. G., *Bhaṭṭikāwya*, p. 192.

this pattern.

The symbol of unio mystica is the union of man and wife, of Śīwa and Śakti, of *liṅga* and *yoni*. In the Rāmāyaṇa Kakawin, beyond doubt, the man and wife should be Rāma and Sītā. Although at several places, there is a lively description of sexual intercourse to the full, there is no indication towards *yoga* or *dharma*, for the simple reason, that copulation occurs amongst the demon-people¹ or animals etc.².

The passage in question relates the first night of Rāma and Sītā in Ayodhyā, after they arrive from Laṅkā on the Puṣpaka. After a day-long festivities and banquet, to celebrate the victory upon Rāwaṇa and to entertain the guests, Rāma slightly affected by liquor and heavily weighted by yearning from long separation enters the quarters reserved for him and Sītā. Then the story in translation goes as follows:³

31. They stayed in bed like a couple of ascetics. Affected by heat their clothes went off. They were absorbed in meditation, contemplating the essence of the Supreme Truth. They performed the worship of the secret organ of generation (*liṅga*).

32. They were in full concentration when the phallus reached the vulva, filling it up to repletion, which is the clear symbol of the union with God. Its voluptuousness was reached to its peak and they performed it again and again until they were satisfied.

Symbolizing the union with God (unio mystica) like this is very widespread in India, Nepal as well as in Indonesia (Java). In India and Nepal we can see the *yab-yum* images symbolizing the union of the Deity with his consort, while in Java due to its popularity in the sacred mystic societies, it attains many aphorism, such as *ṣamoriṇ kawula-gusti* (the union of creation with Creator) *curiga manjiṇ waraṅka*, *waraṅka manjiṇ curiga* (the crees enters the sheath, and the sheath enters the crees) etc. Misconception of the matter in the present time, leads to scandals involving *dukuns* or *gurus* (spiritual teachers) and their female devotees in Java. These cases signify that this notion of unio mystica still live in the community of Indian and Indonesian people. To close the discourse I will quote Swami Vivekananda about worship through Love⁴. He expounds that there are five steps in human love, the first being peaceful love, love that needs a feeling of security. The second is love which makes one want to serve.

¹ RK. XII.4-30.

² RK. XXIV.103, 121.

³ RK. XXV.131-2.

⁴ *The complete works...etc.*, V, p. 108-9.

The third is the love of a friend, the fourth is the love of a mother, which looks at the deity as her child. The fifth or highest love is the love of husband and wife. Love for love's sake. The Swami explains further about the last one as follows: 'It has been beautifully expressed: Four eyes meet, a change begins to come into two souls; love comes in the middle between those souls and makes them one.'

When a man has this last and most perfect form of love, then all desires vanish, forms and doctrines and Churches drop away, even the desire for freedom (and the end and aim of all religions is freedom from birth and death and other things) is given up. The highest love is the love that is sexless, for it is perfect unity that is expressed in the highest love, and sex differentiates bodies. It is therefore only in spirit that union is possible...

The words of Swami Vivekananda are plain and straight-forward, yet so difficult to comprehend. I think the reason for it, is because it is not perception that is needed, but realisation.

After we have examined the way of composition of the RK and examples of rewriting of themes due to need of accommodating the purpose of the writing of the *kakawin* and the variety of material that we find in these additions, we come to wonder why the *kakawin* still maintains its appearance of unity in style and composition. I have said in passing before, that it is possible that adept people had done the job with care and conscience. We can go one step further now, by considering the fact that in the foregone past, copying or re-writing holy books such as the Rāmāyaṇa was regarded as a meritorious act for anyone, especially religious people. It seems also apparent, that a brahmin or yogin is highly respected due to their knowledge of the *śāstras*, no matter the type and theme. In the Nāgarakrētāgama for instance, mention is made of a certain outstanding brahmin, called Brāhmarāja, who excelled in the knowledge of poems/literature (*kāvya*), as well as the various type of philosophies (*tarka*).¹ By mentioning Brāhmarāja, I wish to show that people with such qualifications might have also done the re-writing of poems. And since he was also a great poet (*mahākavi*), he might have re-edited a whole poem, say for instance the Rāmāyaṇa Kakawin. If my notion is correct, then it explains the unity in appearance of style and composition of a certain work, in our case the Rāmāyaṇa Kakawin. To an expert in stylistic, the differences in style of the various parts of the *kakawin* may be easily traceable, and it is our sincerest hope, that he may come in the near future. For the present we must acquiesce in it and admit whole-heartedly that our knowledge is yet inadequate.

¹ Pigeaud, *Java in the fourteenth century*, Vol. I, p. 64, canto 83.3.

TEXT AND TRANSLATION

PRATHAMAS SARGGAH

Awighnam astu.*

1. Hana sira ratu dibya rēñōn, praśāsta riñ rāt musuh nira** prañata,
jaya pañdita riñ aji kabèh, sañ Daśaratha nāma tamoli.

* BE

** BEK. b. E. ira.

May there be no trouble !

There was an excellent and famous king, renowned throughout the world and respected by his enemies, victorious, and adept in all kinds of knowledge, whose name was the unequalled Daśaratha.

2. Sira ta Triwikramapitā, pinakabapa bhaṭāra Wiṣṇu mañjanma,
inaka nikañ bhuwana kabèh, ya ta don ira nimitta* niñ janma.

* ACD. a, B. sira Triwikramapitā. d. BEK. nimita.

He was the father of Triwikrama, that is god Wiṣṇu when he descended to earth for the purpose of bringing happiness to the world.

3. Guṇamānta sañ Daśaratha, wruh sira riñ wēda bhakti riñ déwa,
tar malupēñ pitrēpūja, māsih ta sirēñ swagotra kabèh.

Sang Daśaratha was full of moral excellence, he knew the *wēdas*, he was devoted to the gods, never forgot to worship his ancestors, and loved all the members of his family.

4. Rāgādi musuh maparō, riñ* hati ya toṅgwanya tan madoh riñ awak,
yéka tan hana ri sira, prawira wihikan sirēñ nīti.

* B. b. ACDK. ri c. AE. yéka.

Passion etc. are close enemies, staying in one's heart and [never] far from the body, but they were not found in him, as he was gallant and wise in all his conducts.

5. Kadi mégha mañhudanakēn, paḍa nira yar wēhakēn nikañ dana*,
dīnāndha krēpaṇa ya winèh, ṇuni-ṇuni ḍaṇ hyañ ḍaṇ ācāryya.

* AE. b. BCDK dāna. c. A. dinanā. BCDE dīnānā. d. A ṇuni-ṇuni. BD ṇuni-ṇuni lawan ḍaṇ.

Like clouds giving rain was his equal when he gave away alms to blind, needy and humble people, moreover to the ascetics and religious teachers.

6. Mwañ satya ta sira mojar, riñ anak[k]ëbi towi tar mrëšawāda*,
 ñuni-ñuni yan ri para jana, priyahita sojar nirātišaya.

* A. b. BCDEK mrëšawāda. c. AB ñuni-ñuni. CE ñuni-ñuni. riñ.

Also he was true to his words, even to his wives he did not lie; the more so to other people; all his words were very kind and good.

7. Saphala sira rākṣakēñ rāt, tuwi sira mitra hyañ Indra bhakti tēmēñ,
 māhēśwara ta sira lanā, Śiwabhakti ginōñ lanā ginawé.
 He was successful in ruling the world, also he was a close and very devoted friend of Indra. He was a faithful adherent of Śiwaism, and conducted Śiwa-worship regularly with increasing dedication.

8. Ikanañ dhanurdhara kabēñ, kapwa ya bhakti ri sira prañata matwañ,
 kadi mawwata yaśa lanā, rūpa nyan agōñ ta kīrtti nira.

c. ADE mawwat. d. B rūpa nyan magōñ.

All the *kṣatriyas* were humble and submissive to him, they were always ready to give their services, (as) it seemed that his prestige was great.

9. Jñāna nira śuddha kadi wulan*, parārtha gumawé sukā niñ** bhuwana,
 sāksāt Indra sira katon, tuhun hanēñ bhumi bhēda nira.
 *BCDE. **ABD. a. A śuddha kadi mawulan. K śuddha mawulan. b. B parārtha...
 CEK sukā nikañ. d. A bhumi.

His insight was as clear as the moon, unselfishly looking after the welfare of the people. He was exactly like Indra in visible form, differing only that he was on earth.

10. Ikanañ pratāpa dumilah, suka nikanāñ rāt yatēka ginawé nya,
 kadi bahni riñ pahoman, dumilah māndé suka nikañ rāt.
 b. ABCDE nikañ. d. ABCD niñ rāt.

As his glory grew vigorously he created happiness amongst the people, like the burning fire of the offerings gave rise to the welfare of the people.

11. Hana rājya tulya kēndran, kakwēhan sañ mahārdhika suśīla,
 riñ Ayodhyā subhagēñ rāt, yēka kaḍatwan nirañ nrēpati.
 b. D kakēhan.

There was a capital city like that of Indra, full of wise sages of noble character. It was the residence of the king, wellknown throughout the world by the name of Ayodhyā.

12. Hayu niñ swargga tuwi masor, dé niñ Ayodhyāpurātīśaya,
suka nityakāla ménak, ri* rēñrēñ towi riñ lahu.
*DE d. CK riñ.

The beauty of heaven was inferior to that of the excellent city of Ayodhyā.
It was always pleasant (there), in the rainy season as well as in the dry season.

13. Sakwèh nikañ* mūlya kabèh, kanaka rajata lèn manik hana ñkana,
yāñkēn huntu nya maputih**, gumuyu-guyun swargga kasor*** dé nya.
*ABDE. **ACDE. ***ABCDE. a. CK niñ. c. BK putih. d. K sor.

There were plenty of all invaluable things, [such as] gold, silver and precious stones. They were like the white teeth [of the city] mocking heaven because of its inferiority.

14. Hana ta umah kanaka mañik, kinuliliñan ikañ taman rāmya,
warakanyakāmēñ-amēñ*, warāpsāri** tulya riñ Méru.
*ABCDE. **ABCDE. c. K. warakanyakā mamēñ-amēñ. ABCDE surakanyakā-
d. K. surāpsāri.

There was a golden pavillion studded with precious stones and surrounded by a wonderful garden. Lovely young maidens were wandering around, like graceful nymphs [roaming around] at Mount Meru.

15. Śpaṭika mañik tamalah-alah, satēja muñgwīñ umah paniñjowan,
kadi pwa* Gaṅga saka Himawān, rūpa nya katon sutējāśrī.
*BCDE. a. AB tamala-alah. c. A kadi wwañ Gaṅga sakēñ. BCDE kadi pwa Gaṅga sakēñ. K kadi Gaṅgā.

Crystals of precious stones, abundantly studded on the look-out pavillion were shining brilliantly. [It looked like] the goddess Gaṅgā [descending] from the Himalayas, radiating gloriously.

16. Suka trēpti sañ naréñdra, bhuktikañ bhoga tan papaḍa dibya,
nirbhaya tan hana katakut, sāmanta kabèh masö pranata.
b. D bhukti ta. E bhukti tañ.

The King was contented and happy, enjoying luxury unequalled in excellence. He had nothing to fear, as all the kings of the neighbouring countries were humble and submissive.

17. Sañ Kékayī Sumitrā, Kośalyā ghāra sañ naréन्द्रa tiga,*
Durgā Gaṅgā Gorī, paḍa nira surūpa** dībyaguṇa.
*BCDE. b. ABDE katiga. d. K nira ya surūpa.

The three queens of the king were Kékayī, Sumitrā, and Kosalyā who in beauty and excellent virtues equalled Durgā, Gaṅgā and Gorī.

18. Sukha sañ naréन्द्रa makurēn, dēwi nira kapwa yatna maniwi*,
tan hana māmbēk irṣya**, ri sira*** dēwi matūt katiga.
*ABCDE. **ABCDE. ***ABCDE. b. K yatna yan paniwi. c. K māmbēk [k] irṣyā.
d. K sirāñ.

The king was happily married, as his wives served him with care. Not one was envious of the others, and all lived in harmony.

19. Kadi harṣa sañ mahārṣi, saktēn rēk sāma lēn yajurwēda,
maṅkana sañ Daśaratha wēh, harṣa sira* ta dé mahādēwī.
*BCDE. b. ABCDE sakta niré hrētya. d. AK nira ta dé. BCDE sira dé.

As a sage felt gratification with and fond of the Reg, Sāma, and Yājurwēda, likewise was king Daśaratha with his wives.

20. Malawas sirār papaṅguh, masnéha lawan mahādēwī,
surasa* saṅgama rinasan, rāgāliṅganācumbanādi** nya.
*BCDE. **ABCDE. c. AK surasēñ. d. K āliṅgana cumbanādi.

He had been married for a long time and lived happily together with his wives. He had enjoyed the fulfilment of marriage, passionate love-making, courting etc.

21. Mahyūn ta sira maputrā, mānaka wēt nyar warēg riñ wiṣaya*,
malawas tar pānak atah. mahyūn ta sirāgawéya** yajña.
*CDE. **CD. b. A wēt nyā warēg riñ. BK wēt nyan warēg rikañ. d. ABEK sirāgawé.

He wanted to have children, as he was satiated with sexual pleasures. For so long he had not obtained a child, [and] that was why he wished to make a sacrifice.

22. Hana sira rēṣyaśrēṅga, praśāsta karēñö widagdha riñ śāstra,
tamoli* ri yajña kabēh, anuñ makaphalāñ anak dībya.
*ABCDE. c. K tarmoli.

There was a sage called Rēṣyaśrēṅga, well known to be adept in all sciences, without equal in the knowledge of all kinds of offerings which would result in the birth of excellent children.

23. Sira ta pinèt naranātha, marā ry Ayodhya purohita nkāna,
tātar wihañ sira pinèt, pininta kasihan ta sirāyajñā*.
*BCDE. d. AK kasihan sirāyajñā.

He was sent for to come to the city of Ayodhya to become the *purohita* [of the king], and he was not reluctant when he was asked to make a sacrifice.

24. Saji niñ yajña ta umaḍaṇ, śrī-wrēkṣa samiddha puṣpa gandha phala,
dadhi ghrēta krēṣṇatila madhu, mwañ kumbha kuśāgra wrētti wētih.
a. CDE yajña humaḍaṇ.

The dishes of the offering were ready, sandalwood, fire-wood, flowers, perfume, fruit, as well *ghrēta* (purified butter), black sesame-seeds, together with pots, leaves of tallgrass, and rice and corn-bubbles.

25. Lumēkas ta sira mahoma, prētādi piśāca rākṣasa minantran,
bhūta kabēh inilagakēn, asiñ mamighnérikañ* yajña.
*ABCDE. d. ABCDE mamighné yajña. K mamighnā rikañ yajña.

He started to perform the offerings. Evil spirits, imps, ogres and demons who were disturbing the sacrifice were banished by means of magic formulae.

26. Sakali kāraṇa ginawé, āwāhana lèn pratiṣṭa sānnidhya,
Paraméśwara inañēn-añēn, umuñgu* riñ kuṇḍa bahnimaya.
*ABCE. b. E sanidhya. d. D umuñguh. K umuñku.

All that was required were ready; the invocation and establishment of the Godhead was performed. He kept Paraméśwara in his mind, while bowing [his head] over the offerings fire.

27. Sāmpun bhaṭāra inēnah, tinitisakēn tañ miñak sasomyamaya,
lawan ikañ* krēṣṇatila madhu, śrī-wrēkṣa samiddha rowaṇ nya.
*BDE. c. AK lawan krēṣṇatila. E lawan ikañ.

When the Godhead had been established, the oil consisting of *soma*-drink mixed with black sesame-oil and honey was poured down over the statue, together with the burning of sandalwood and fire-wood.

28. Sañ hyaṇ kuṇḍa pinūjā, caru makuliliñan samatsyamāñsadadhi,
kalawan sēkul niwēdya, inamēs salwir nikañ marasa.
d. CDE niñ.

Then he prayed to the god of fire, in the midst of offerings dishes consisting of fish, meat and butter, together with rice offerings mixed with all kinds of delicacies.

29. Ri sēḍen sañ Hyañ dumilah, niniwēdyākēn ikañ* niwēdyā kabèh,
oṣadhi lèn phalamūla, mwañ kēmbaṅ gandha dhūpādi.
*ABCDE. b. K ikañ.

While the offerings fire was burning high, all the offerings, herbs and jam with flowers, perfume, incense etc. were offered.

30. Sāmpun pwa sira pinūjā, binojanan sañ mahārṣi paripūrṇa,
kalawan sañ wiku sāksī, winūrṣitan* dinakṣinān ta sira.
*BCDE. d. AK winūrṣita.

Afterwards the priest was suitably honoured with food [and drinks] and also the sages who witnessed the sacrifice were honoured and given their fees.

31. Śésa mahārṣi mamūjā, pūrṇnāhuti dibya patyagandharasa*,
ya ta pinañan kinabèhan, dé nira dèwī mahārāja.
*ACDE. b. BK pathyagandharasa.

The left-overs from what the priest offered, which were perfect offerings with excellent and beneficial taste and flavours, were eaten by the queens together.

32. Nda tatīta kāla luñhā, mānak tānakbi sañ Daśarathāsīh,
sañ Rāmānak matuha, i sira mahādèwī Kośalyā.
c. B matuwa. d. BCDE su-Kośalyā.

Time passed by. The beloved queens of king Daśaratha gave birth to children. Rāma was the eldest and was born to queen Kośalyā.

33. Sañ Kékayī sira* makānak, sañ Bharata kyāti śakti dibyaguṇa,
dèwī sirang Sumitrā, Lakṣmaṇa Śatrughna putra nira.
*ACE. a. BK Kékayī makānak. b. A Bhārata. BCDE śakti. kyāti.

Queen Kekayī bore as son Bharata famous for his supernatural powers and excellent virtues, whilst Queen Sumitrā bore two sons Lakṣmaṇa and Śatrughna.

34. Ri wētu nikañ putra kabèh, pinuluñ ḍaṅ hyaṅ lawan ḍaṅ acaryya,
paripūrṇa sira pinūjā, binojanan dé mahārāja.
b. E ācāryya.

When the sons were born, the ascetics and religious teachers were assembled and perfectly honoured by the king with food and drink.

35. Matuhānak naranātha, winara-warah mañajya* wédāstra,
bhagawān Wasiṣṭha mañajar, nipuṇa wruh sirēn** dhanurwéda.
*E. **ABCDE. b. ABCDK añajya. ABCDE wéda-wédāstra. d. K wruh riñ
dhanurwéda.

The princes grew up and were given lessons in the art of weaponry. The sage Wasiṣṭha, who was an expert in the science of archery was the teacher.

36. Sañ Rāma sira winarahan, riñ astra dé sañ Waṣiṣṭa tar malawas,
kalawan antēn ira katiga*, prajñēn widyā kabèh wihikan.
*BCE. c. ADK. tiga. d. ABCDE wéda.

Rāma together with his three brothers were instructed in the art of weaponry by the sage Waṣiṣṭa and soon all [kinds of] knowledge were absorbed completely.

37. Sāwara-warah mahārṣi, hēnti kabèh tan paśéṣa kapwa tama,
karēñō ta sira riñ* rāt, guṇāmānta suśīla śakti** towi raray.
*ABCDE. **ABCDE. b. ABCDE kahēnti. c. K rikañ. d. K suśīla towi.

All that the great sage had instructed was completely mastered without exception. They became wellknown to the world, as being full of virtue, well-behaved, supernaturally powerful, even though still very young.

38. Hana sira Gadhisutarṣi, yogīśwara lēn tapaswi rājārṣi,
Wiśwāmitra naran nira, sira rumēñō śakti sañ Rāma.
b. E tapaswī.

There was a sage of royal origin, a descendant of the sage Gādhi, Wiśwāmitra by name, who heard about the power of Rāma.

39. Patapan ira yā mananā, dé nikañ* rākṣasa krūrakarmma,
mahyun ta sira rinākṣā, patapan nira dé nirañ Rāma.
*BCDE. b. AK niñ.

His hermitage was destroyed by demons of evil conduct. He wanted his hermitage protected by Rāma.

40. Naranātha sañ Daśaratha, sira pinaran dé nirañ maharṣiwara,
gorawa sañ prabhu pinaran, praṇata manambah sirānuṣuñ.

So the great sage went to king Daśaratha, who was very surprised [by the visit] and respectfully met him with folded hands.

41. Apa don iran* sañ mahārṣi, kita jaya riñ mantra siddha sākahyun,
tatwa ya** linolyanta lanā, yatikā mūlya riñ wañ*** kadi kita.

*B. **BCDE. ***BCD. a. ACDEK i. c. AK tatwa linolyanta. d. AEK ri rēṣi.

‘What is the purpose of your visit, O, great sage? You are successful with your magic formulae, all your wishes come true. Only Truth is sought after by you continuously, as is worthy to people like you.’

42. Sumahur ta sañ mahārṣi. tan madwa wuwus naréndra yukti tēmēn,
kami ikihēn wiku hana matapa*, jñāna lawan yoga mūlya jūga.

*ABCDE. c. K wiku matapa.

The sage answered: ‘The words of the king are not wrong but very true. We ascetics are people who do penance, as only insight into knowledge and union [with God] are worthwhile.’

43. Ikana kunañ dona mami, mamalakwa rinakṣā dé mahārāja,
hana sañhulun mayajña, ndan yālilañ* rākṣasāmighné.

*BDE. d. ACK yālila. A rākṣasāmighna.

‘As for the purpose of my visit, it is to ask protection of Your Majesty. Every time I perform offerings, it is disturbed by mischievous demons.’

44. Ikana kunañ yan yogyā sañ Rāma marā riñ āśrāma mañrakṣā*,
śāraṇa mamin wēnaña, umatyanañ rākṣasāmighné.

*CDE. b. ABK marā āśramāñrakṣā.

‘If your Majesty does not mind, let Rāma come to the hermitage to protect it, as a means for me to kill the disturbing demons.’

45. Mañkana liñ mahārṣi, naréndra trēṣṇa tēmēn ri sañ Rāma,
ndā tar sahur tumuñkul, mojar tā sañ mahārṣi muwah.

c. B ndā tan.

Thus spoke the great sage. The king loved Rāma very much. He look down without a word, [and] the great sage spoke again.

46. Hé nātha sañ Daśaratha, nojarku rēñōnta yatna pituhun ya,
yan tan yogya kṣama ya, jāti niñ aswī maminta kasih.

b. BE yatna pituhun. D rēñōnti pituhun. c. ABCDE ya tan.....kṣamā. d. CE mapinta kāsih.

‘Hey, O, king Daśaratha. Listen to my words carefully and let them be granted. If they are wrong, forgive me, as I really urge you to grant your mercy.’

47. Nyā dharmma niñ kadi kita, pinakaśaraṇa dé nirañ tapaswi kabèh,
salwīra niñ katakuta, kita tāñrākṣā ri duhka kabèh.
b. E. tapaswi. d. A kitātāñrakṣā. B. mañrākṣā riñ CDE kitātā mañrakṣa riñ.

‘Here, the duty of people like you, is to be the protector of all ascetics. All kinds of danger and misfortune should be averted by you.

48. Nyā dharmma niñ kadi kami*, mawaraha kita riñ sinañguhan dharmma,
puñya lawan pāpa kunañ, kami mawaraha ñ wañ** kadi kitèñ yukti.
*CD. **ABCDE. a. A nyan. ABEK mami. b. BCDE maraha kita rikañ.
d. K mawaraha kadi.

‘As for the duty of people like me, it is to instruct [people] what is regarded as *dharmma* (religious law), or about what is good and what is bad. We have the duty to point out to you what is true (good conduct).

49. Brahmana Kṣatriyan* padulur, jāti nya parasparopasarppaṇa ya,
wiku tan panātha ya hilañ, tan pawiku kunañ ratu wiśīrṇa.
*BCDE. a. A Brāhma ñ Kṣatriyan. K Brāhma Kṣatrān. b. ABC jati parasparopasarppañ. D paraspana ya. d. ABCDE tan pawiku ñ ratu.

Brahmins and *kṣatriyas* should go along together, in fact to support each other. Brahmins without the *kṣatriyas* will perish ; without brahmins the *kṣatriyas* will vanish.

50. Kalawan tambhāra iké, apan mahāśakti rakwa sañ Rāma,
yéki* rānak śrī naranātha, tatan hana paḍa nira ri kaśaktin.
*ABCDE. a. C tan bhāra. c. K rānak. d. ABCDE tan.....niré.

‘Moreover this [that I request] is not dangerous, because Rāma is said to be very powerful. This son of yours, O, king, has no equal in supernatural power.

51. Ya matañ nya hé naréndra, haywa ta sandéha riñ anak* jayā,
dānawa rākṣasa hilaña, prabhāwa sañ Rāma hétuka** nya.
*ABCDE. **ABCDE. a. BCE matañ nyan. b. K swaputra. d. BCD Rāma ya hétuka nya. K hétu nya.

‘Therefore, O, king, have no doubt that your son will be victorious, the demons and titans will be destroyed, because of the power of Rāma.’

52. Nā liñ mahārṣi mojar, umēñēñ atah Naréndra* mañēñ-añēñ,
dolayamānacitta, képwan ta** sira tar wēñañ sumahur.
*AE. **CDE. b. BCDK atah sañ Naréndra. c. ABCDE dolāyā rakwa soka citta.
d. ABK képwan sira.

Thus said the great sage. The king was silent and in [deep] thought. He was worried and could not reply.

53. An lakwéki si Rāma, lumagé muṁsuh mahārṣi riṅ patapan,
pējahāwās ya kasāmbya, apan raré tuwi tan wruh riṅ* biṣama.

*ABCDE. a. ACDE Un. b. E musuh. c. E kasambyā. d. K apan raré tan wruh iṅ.

If Rāma goes to the hermitage to fight the enemies of the priest, he will surely be killed in vain, because he is [still] young and is not aware of danger.

54. Tuhu yan wruh ya riṅ astra, ndā tan tahu maṅlagé musuh biṣama,
rakṣasa māyā ya kabèh, lāwan paracidra yan papraṅ.
d. E lawan.

'It is true that he knows [how to handle] weapons, but he has never fought a dangerous enemy [before]. The demons are no real beings and they are deceitful when they are fighting.

55. Yapwan wihaṅe mahārṣi*, tak anumodā** yar paminta śaraṇa ṅké,
krodhā sirān salahasan, byakta kami kabèh śināpa nira.

*ACE. **ABCDE. a. BDK wihaṅe saṅ rēṣi. b. K anumodā.

'On the other hand if I disobey the great sage, if I disagree with his request for protection, he will be disappointed and angry. He will surely curse all of us.'

56. Ri huwus nirān* māṅṅen-anṅen, sumahur ta sirānumoda tar pamihan,
om-om sājṇa mahārṣi, yan yogyā pwa ṅhulun** śaraṇā.

*BC. **BCE. a. ADEK nira. b. E pawihan. d. ADK pwaṅkulun. E. yogyā pwa ṅulun.

After he had considered [everything carefully], he replied, agreeing [with the request] without hesitation: 'Well, at your service my lord, if you think I am good enough to be your protection, [I do not mind].

57. Bālaka raray mapuṅuṅ, tapwan papraṅ taman panon śatru,
yapwan wēnaṅāśaraṇā, sojar mahārṣi* tan wihaṅṅen.

*CE. d. A tan wiyaṅṅen. BDK sojar ta mahārṣi.

'[Rāma] is still young and inexperienced, he has never fought [before], he has not yet faced an enemy, but if [you think] he could protect you, it is up to you, I have no objection.'

58. Dadi tuṣṭa saṅ mahārṣi, madēg ta sira mām wit muliha* śighra,
saṅ Rāma sira madandan, lumakwa marérikaṅ** patapan.

*ABCE. **ABCE. b. DK. umulihā. c. A hadandan. d. DK umarérikaṅ.

Thus the sage was happy, he stood up to take leave immediately. Rāma made his preparations to go to the hermitage.

59. Sañ Lakṣmaṇa sira dibya, sira sasuka* duhka mwañ sañ Rāma,
rumakēt citta nira lanā, dadi ta sira tumūt mareñ patapan.

*ABCDE. b. K sira sama suka duhka.

The excellent Lakṣmaṇa wanted to be with Rāma in happiness and sorrow. His thoughts were [always] with [Rāma], so he went to the hermitage [with him].

60. Sira magawé pratiwimba, tuladana* ikañ wwañ ulah nirār paniwi,
sakwan sañ Rāma tumūt, tar dadi kantun asiñ saparan.

*BE. b. ACDK tuladan ikañ.

He made of himself an example to those who serve [others]. He carried out all the orders of Rāma, and did not want to stay behind, wherever he [Rāma] went.....

61. Rahina ya sakatambé māwa tañ déśa rāmya,
lumaku ta sira kālih sampun amwit manambah,
mamawa ta sira laṅkap astra sañhārarāja,
anakbi ry Ayodhyā śoka monēñ manah nya.

b. D manēmLa.1.

It was morning, the region was glowing with beauty. Both of them, after taking leave with folded hands, set off, taking along with them bows and arrows, destroyer of kings. The damsels in Ayodhyā were sad and distressed [in their heart].

62. Katēka nira lumakwāsānti sañ aṣṭasēni,
paḍahi haji ya ginwal maṅgalā niñ lumampah*,
kumēdut i tēi.ēnan mār bāhu sañ Rāmabhadra,
marahakēna alah niñ śatru tātan paśēṣa.

*A. b. BCDEK lumakwa. C ni.

When the time of departure arrived, the priests gave their blessings. The royal drum was beaten as a sign of departure. The right shoulder of the handsome Rāma (*Rāmabhadra*) twitched slightly, an omen that foretold the complete destruction of the enemy.

DWITĪYAS SARGGAH

CHAPTER II

1. Kawit śaratsamaya kāla nirār para űkā,
 ű ton tañ pradésa ri hawan ira kapwa rāmya,
 kwèh lwah magōñ katēmu dé nira tīrtha dibya,
 udyāna lèn talaga nirjhara kapwa mahēññ.
 a. C. nirā. E. kawit. b. CDE nira. d. B nijhara.

It happened that it was autumn when they started their journey. The villages they passed through were beautiful, they found many great rivers with excellent bathing-places, and gardens; the water of the lakes and waterfalls was clear.

2. Tuñjuñ putih pwa ya ta tañjuñ abañ sēḍēñ rūm,
 kumbañ nya ghūrñita maśabda humuñ sadarpa,
 lèn mandamāruta mirir ya sugandha māmbö,
 sañ Rāma Lakṣmaṇa rikañ kṣana tuṣṭa dé nya.
 a. ACD abāñ.

There were red and white lotusses [with] bumble-bees buzzing energetically. Also a soft fragrant breeze was blowing, arousing delight in the hearts of Rāma and Lakṣmaṇa.

3. Kēmbañ turut sisi rikañ pādamārgga lumrā,
 sañ Rāmabhadra manēhēr mañalap ta kēmbañ,
 mādyus* sirācamana kapwa maśoca riñ lwah,
 űkané śilātala jēñēk ta sirāñ parāryān.

*A. a. ABCDE kambañ turūt. b. ABDE kambañ. c. B. madyūs. CDK madyus.
 d. E parāryyan.

Everywhere on the sides of the footpaths were flowers. Then Rāmabhadra picked some flowers and [they] took a bath and rinsed their mouths in the river. There, on a flat stone, they rested comfortably for a while.

4. Utphulla tañ kumuda kapwa mēkar paḍābañ,
 ryak-ryak nikañ talaga yēka dumēh ya cāla,
 byaktan katon kadi dilah niñ apuy ya molah,
 kumbañ bhramanta i ruhur nya akēñ kukus npa.
 a. E paḍābāñ. b. B yyak-yyak. D dumēh cāla.

The red lotusses were blossoming and moved by the ripples of the water of the lake. Clearly they looked like moving flames and the bumble-bees upon them were like smoke.

II

5. Rāmya ṇ alas kadi mahā maṇilo tumuṅkul,
cāyā nya yēninēt-inōt ya mawās rikaṇ lwah,
mēdī dēlēg agul-agul magēlis ya molah,
cāyālilaṇ malimunan makusut ya dé nya.
b. B lēn. c. ADE yya.

Gracefully the trees seemed to look down, gazing at their clear reflection in the water. A pike teasingly wriggled by quickly and the clear image blurred and disappeared.

6. Tatkāla sampun umētu pwa bhaṭāra Suryya,
rukṣēkanaṇ kumuda śūnya hilaṇ hayu nya,
sakwēh nikaṇ kayu kadi pwa tumūt makiṅkiṇ,
moni ṇ manuk mawurahan kaharan taṇis nya.
d. B moni manuk.

When the sun came up, the red lotuses wilted, quietly their beauty disappeared. All the trees seemed to join in their grief, the noisy cries of the birds were as in mourning.

7. Mwaṇ lwir nikaṇ kayu kadi pwa mahā padēlwan,
lawan tikaṇ talaga kapwa saharṣa kalih,
kēmbaṇ nya kapwa maputih kaharan mata nya,
kumbaṇ umandēl ahirēṇ ya ta taraka nya.
c. A kuṇ.baṇ. BCE kambaṇ. d. B i hirēṇ.

Besides, the trees and the lake seemed to look at each other with ecstasy. The white flowers [of the trees and the white lotuses] were as their eyes, the black bumble-bees upon them were the irises [of the eyes].

8. Tuṅjuṇ prakampita tinūb riṇ aṇin ya molah,
tulyānūlak kadi mahā ri laki nya mélik,
kumbaṇ marēṇ kumuda nūni dumēh ya méwa,
irṣya swabhāwa nikanaṇ wini ghāra kāsih*.

*E. a. BCDE niṇ. d. A iryya. ABCDK kasih.

The blue lotusses were moving, blown by the wind. They seemed to reject their husbands because of great jealousy. They were angry, because the bumble-bees had visited the red lotusses first. Being jealous is characteristic of a devoted wife.

- There, in the forest a bee, drunk [with honey], was buzzing softly, a deer was drowsing off, as she thought to be lulled to sleep. 'Damned', she cursed in her heart, as the sleep slipped away, because she repeatedly heard the pining of the geese.

- The excellent and clear lake glowed and became more and more beautiful as the rays of the sun touched [the water]. Like red wax was its radiance and looked as if its rays melt into water.

- Thus was the beauty they saw in the forest and villages. They saw the rice-field with excellent rice-plants growing rapidly and successfully. They looked brilliantly green after being weeded, and Rāma and Lakṣmaṇa looked upon them with delight.

- The occupation of the people in the villages in the mountains was raising cattle. They went through a stable where cow-girls were milking the cows in the morning. The villages produced milk and butter for Ayodhyā.

II

13. Gopāṅgana anakēbi sañ makēmit palēmbwan,
 rārā gunuñ dugā-dugā sipi maryada nya,
 yar ton sirāñ humaliwat madulū rwa sānak,
 wiśwāsa yan wahu mulat sapi wèh wulat nya.
 c. ACDE madulu.

The beautiful cow-girls who were in charge with the stables, were girls from the mountains and were pure and simple in their behaviour. When they saw the two brothers passed by, the one after the other, they were infatuated, and when [the princes] looked at the cows, [the girls] gave them side-glances.

14. Gambīra śabda nikanāñ mamutēr ya mandra,
 yāñkēn paḍahya nikanāñ mañinum magoṣṭi,
 sakwèh nikañ wwañ amutēr mañigēl jugānton,
 bāhu nya kalih asilih-silihan ya molah.
 b. B ikanāñ.

The deep soft sound of the stirring of the milk was like the music of people drinking and chatting. All the men stirring [the milk], looked as if they were dancing, [namely] their two shoulders alternatively moving.

15. Darppā ñ kidañ ya makidañ-kidañan ya mādrēs,
 wèt nyān śaratsamaya kāla dumèh ya darppa,
 ñkāné tēgal-tēgal lawan mamañan-mañan ya,
 sañ Rāma Lakṣmaṇa alah magirañ tumon ya.
 a. BDE mañidañ-kidañan. c. E lawān.

Because it was autumn, the deer were high-spirited and frolicked fast there, in the field, while grazing. Rāma and Lakṣmaṇa were amused to see them.

16. Śuddhāputih pwa ya ta mégha magōñ akandēl,
 imbañ nikañ gunuñ i sor kahanan nya lumra,
 dé niñ anin makin agōñ ya makin ya māwān,
 lwir nyān katon kadi gunuñ Himawān apūrwa.

There was a pure white massive and enormous cloud spreading along the lower slopes of a mountain. Blown by the wind, [the cloud] spread further and further and higher and higher, [so that the mountain] looked like the incomparable Himalayas.

II

17. Lèn sinha muṅgu rikanāṅ giripārśwa monī,
 śabda nya riṅ gagana mapratīśabda mādrēs,
 sakrodha maṇḍēmaka liṅ nya mulat tumēṅha,
 āh sinha mūḍa winaliṅ nya musuh nya monī.

A lion, staying in a cave on the slope of the mountain, roared, and the echo came back loudly in the sky. Angrily he looked up and wanted to pounce. 'Ah, dumb lion!' He thought his enemy was roaring [in reply].

18. Riṅ pārśwa lèn talaga rāmya tinon ira ṅkā,
 tuṅjuṅ putih juga sēkar nya tatan hanābāṅ,
 tātan katon hana ta haṅsa putih maṅumbaṅ,
 śabda nya mātra karēṅō mrēdu komalālwan*.

* E. a. A tinora. c. A tatan hana pwa taya. d. ABCDK komalalwan

On the other slope a beautiful lake could be seen. There were only white lotuses, none were red ones. No white swans were seen, only their pining was heard, soft and vague.

19. Sakwèh nikaṅ talaga tan hana tan patuṅjuṅ,
 tuṅjuṅ nya tan hana kuraṅ paḍa mēsi kumbaṅ,
 kumbaṅ nya kapwa muni tan hana tan paśabda,
 śabda nya karṇnasuka tan hana tan manojña.
 d. ABCDE karṇnasula.

All the lakes had lotuses, upon all the lotuses were bumble-bees, all the bumble-bees were humming, and it was all pleasant to the ears, not one was distressing.

20. Tatkāla yar tēka rikaṅ patapan mahārṣi,
 sakwèh niraṅ wiku tapaswi kabèh manuṅsuṅ,
 airśānti puspa phalamula sugandha dhūpa,
 lèn wwah sērēh wway ininum panamuy mahārṣi.
 d. C ininum.

When they arrived at the hermitage of the great sage, all the brahmins and ascetics gave them a warm welcome by presenting holy water, flowers, tuber, perfume, incense, fruit, betel and drink water.

II

21. Sampun siromaṇan* ikaṇ panamuy sutrēpti,
mamōṇ-mamōṇ sira rikaṇ patapan mahārṣi,
wiśwāsa saṇ tapa kabèh paḍa gorawānlin,
ménak ta uṅwan ira riṇ patapan wiśāta.

* CD. a. ABEK'iromaṇan. c. B pada

After they had eaten to their fill the food offered by the ascetics, they walked around the hermitage. All the ascetics were impressed [with their appearance] and addressed them kindly, [expressing the hope] that their stay may be comfortable and that the hermitage may become peaceful.

22. Masih ta saṇ rēṣi mawèh ta sirāstra diwya,
saṇ Rāma Lakṣmaṇa parēṇ winarah maṇajya,
widyātīdurjaya jayā wijayā jayantī,
yékin pawèh ri sira dibya amoghaśakti.

The sage liked them very much and gave them excellent weapons. Rāma and Lakṣmaṇa were instructed to learn formulae which made them invulnerable, victorious and undefeatable [so that] they [would always] win. These were his gifts to them, excellent and extremely powerful [formulae].

23. Sampun tikaṇ aji kabèh tama dé nirāwās,
mamōṇ-amōṇ sira rikaṇ wanadéśa rāmya,
n-ton rākṣasi tēka mamātyana donya tan lèn,
wadwa nira ṇ prabhu Daśāśya si Tāṭakākya.
d. E si Tāṭakā tibā.

After all the formulae were clearly absorbed by them, they travelled around to the beautiful spots of the forest. They saw an ogress, a subject of king Daśāśya, called Tāṭakā, coming only with the intention to kill them.

24. Saṇ Rāma yatna inayat nira taṇ sudhanwa,
gaṇḍéwa dibya tumihaṇ warayaṇ malaṇḍēp,
tēngèk nya yénarah-arrah nira tan papiṇrwan,
mūrccān tiba maguliṇan ta si Tāṭakākya.

Rāma was prepared. He drew his excellent bow, with a sharp arrow on it. He aimed at her neck and as soon as he discharged the arrow, Tāṭakā fell rolling on the ground and died.

II

25. Sampun pējah pwa ya saharṣa ta sañ mahārṣi,
tātan hanañ bhaya rikañ patapan samrēddhi,
māriñ manuk muni mēñé matakut ya kasrañ,
dé niñ mahāmuni raray muni yāmicāra.

b. E hanā.

After she was killed, the great sage was very happy, there was no longer any danger, the hermitage became prosperous. The birds stopped making noise as they were afraid of being attacked by young monks who were talking [freely] now.

26. Nūnin hanékana si Tāṭaka tāpa moni,
moñ mona muñgu ri guhā nya humīs* awak nya,
siñhomēhah ya malapākuru yar mahunhañ,
añhiñ warak juga warēg rumuruk rikañ rwī.

* E. b. ABCDK humis. c. E. yam. d. B mamuruk.

Before, when Tāṭakā was alive, the hermits were silent, the tigers were quiet, staying in their caves with their bodies sweating [because of fear]. The lions were lean and moaning, they howled from hunger, only the rhinoceroses were satisfied feeding themselves on thorny plants.

27. Sampun pējah pwa katakut nya si Tāṭakākyā,
moñ mari mabrata warēg ya kēnas kidañ kwēh,
siñhātisāhasa mahas riñ alas madasyu,
mattā ñ liman ya pinañanya labuh brata nya.

c. ABCE maḍasya.

After the death of the fearful Tāṭakā, the tigers broke their fasting with many deer, the lions savagely went into the forest to hunt for a huge elephant to break their fasting.

28. Sakwēh niñ oṣadhi anuñ tinanēm mahārṣi,
māriñ nana saphala dibya parēñ ya mawwah,
poh ambawañ wawañ atōb ya kabēh umēñduh,
lwir nyān katon kadi sumēmbahakēn phala nya.

b. ACE mari(n) nanā na.

All the herbs [bushes] the great sage planted were not longer ruined and successfully bore excellent crops. Mangoes of all kinds were bowing low, laden with fruit as if they were presenting them [to the people].

II

29. Tatkāla yan rahayu n āśrama pūrṇawrēddhi,
 sañ Rāma Lakṣmaṇa winūrṣita dé mahārṣi,
 dinyūs inarggha sira muṅgu rikañ palaṅka,
 mojar ta sañ rēṣi tumon sira dibyajāti.

When the hermitage was secure and developed into perfection, the great sage paid tribute to Rāma and Lakṣmaṇa. They were bathed, their feet washed and they were seated on a bench, and upon perceiving their excellent origin, he said:

30. Hé Rāma Lakṣmaṇa anaku nihan rēñōnta,
 Nārāyaṇāṅsa kita Wiṣṇu awakta jāti,
 sakwēh nikañ bhuwana nūni dhināraṇanta,
 rākṣanta yajña mami dēnta kamikyayajñā.
 d. C mamikyayajña.

‘Hey Rāma and Lakṣmaṇa, my sons! Listen, you are the manifestation of Nārāyaṇa, the embodiment of Wiṣṇu. All the world was supported by you in the past. We want to make a sacrifice, please protect us.’

31. Nā liñ mahārṣi sumahur tañ sira pinūjā,
 sojar mahārṣi kita tan hana sañśayanta,
 āpan prabhāwa ni tapanta magōñ alaṅghya,
 yékān dumēh kami jayā ri musuh mahārṣi.

Thus spoke the great sage, the honoured ones replied: ‘At your service, o, great sage. Do not worry, because the power of your asceticism is enormous and cannot be surpassed. That would make us victorious over your enemies.’

32. Nā liñ nirañ nrēpasutottama Rāmabhadra,
 sāmbut* tañ āyudha laras lawan astra dibya,
 maṅkat sirāñulilini patapan prayatna,
 sañ Lakṣmaṇēka dulur nira kapwa saṅkēp.

*A. b. BCDEK sāmbutañ. E āstra.

Thus said the outstanding prince Rāmabhadra. Reaching for his weapons, an excellent bow and arrows, he set out to patrol the hermitage carefully. Lakṣmaṇa went along, well-armed.

II

33. Tatkāla sañ rēṣi kabèh ta winèh mamūjā*,
 tandwa ṇ musuh tēka parēñ sumahab ya rodra,
 ṇkanēñ lañit kadi ta mēgha sēḍēñ gumantuñ,
 dañstrokarāla ya sihuñ nya kilat paḍa nya.

*A. a. BCDEK pamūjā. c. AB ṇkané. d. ABCE dañstra. CD siyuñ.

When all the sages were given the opportunity to make their sacrifice, not long afterwards the enemy came in throngs and were very horrible. There in the sky, they looked like hovering clouds, their flaming teeth the flashes of lightning.

34. Sañ Lakṣmaṇékana wawañ umulat tumēñha,
 wēñtañ laras nira sudhira mañékapāda,
 tatan salah r-arah-arah ya riñ arddhacandra,
 śirṇāpasah mati kabèh nya taman paśéṣa.

Lakṣmaṇa looked up quickly, lined up his feet firmly and drew his bow. Without error he aimed his crescent-shaped arrow [at the demons] and they were all killed, smashed into pieces.

35. Tēṇḍas nya ghoratara Rāhu paḍa nya rodra,
 śabda nya bhīṣaṇa rikañ gagaṇan pañohan,
 lawan awak nya mañawandha tibā gumēntēr,
 sakwèh nirañ tapa kabèh matakut tumon ya.
 b. overlooked by A.

Their heads looked terrible like that of the horrible Rāhu, their cries sounded fearfully in the sky and their bodies fell down thunderously. All the hermits were frightened at the sight of them.

36. Mārīca yékana tuha nya masö masēñhit,
 māyā yatéka pinasañ nya masö tumandañ,
 sañ Rāma tar wighani śūra sudhīra mañsö,
 mojar sirañ nrēpatiputra mahā marīkṣā.

Mārīca, their chief, advanced angrily. He put on a magic formula while advancing to attack. Rāma was not affected, courageously and firm of mind, he stepped forward. The Prince spoke in order to interrogate Mārīca.

II

37. Mārīca mūḍa apa donmu riñ āśrama ñké,
kon māñsabakṣaṇa ri sañ wiku tar pamāñsa,
yapwan ěmās ya* kaharēpmu ri sañ tapaswī,
tan drēbya sañ wiku ñaranya atītaduhka.

*ABCDE. c. K ěmās kaharēpmu.

‘Foolish Mārīca, what is your purpose in coming to this hermitage? You are a meat-eater, and the ascetics have no meat. If it is gold that you are after, the hermits do not have any, they are very poor.’

38. Ai Rāmabhadra atimūḍa dahat mapuñguñ,
tātan ěmās pinakadon mami yan para ñké,
tar māñsa tan apa mahāñrabhasā juga ñké,
dharma swabhāwa mami rākṣasa śatru niñ rāt.
c. AE mahārabhasā.

‘Hey, Rāmabhadra, [you are] very foolish and very stupid. We do not come here for gold, not for meat, we come for no other purpose than to destroy this place, because it is our duty and nature as *rākṣasa* (demons) to be the enemy of the world.’

39. Mighnēñ ayajñā umatī wiku tan padosa,
nā dharma niñ asura-rākṣasajanma jāti,
mūrkatīsāhasa mamañcana bañcanēñ rāt,
krūra swabhāwa mami tan hana sādhubuddhi.
d. C hanā

‘Disturbing people making offerings, killing sinless ascetics, thus is the duty of those born as titans and demons, to be a menace to the world by attacking it cruelly and savagely.’

40. Nyañ rāt kabēh ya rabhasāñkwa taman paśēṣa,
wēhēñku tañ bhuwana dadya alas ya sūnya,
apan swabhāwa mami rākṣasa sāhasēñ rāt,
nā liñ nya śīghra sumahur nrēpaputra Rāma.

‘So I will put to waste all the world without exception. I will turn the world into one deserted forest, because my nature as a demon is to act savagely against the world, thus he said. Immediately prince Rāma replied :

II

41. Yan rākṣasaprakrēti duṣṭa ya tūtanamwa,
 jatīnku śuddha karatun ya ta tūtanañkwa,
 sakwèh nikāñ adhama rākṣasa śatru niñ rāt,
 tātan patangwa sahana nya ya patyanañkwa.
 d. ABCD ya tañgwa.

If you follow the bad behaviour of a demon (*rākṣasa*) I will follow the pure conduct of a member of the warrior caste (*kṣatriya*). I will destroy all the debased demons, the enemies of the world without warning.

42. Mārīca ko kalana mūḍa tāman panolih,
 atyanta sāhasa rikēñ patapan mahārṣi,
 ko tan pasāra trēṇatulya ḍukut mahumpañ,
 mérañ aku g-lawana ko laku mūr saka ñké.
 b. A rikañ.

‘Mārīca, you are a stupid scoundrel, you do not see yourself as you are. How savage are you against the hermitage of the great sage. You are as powerless as dry grass. Ah, I am ashamed to fight you. Get out from here!’

43. Nā liñ nirār adēgakēñ ta laras nirāgōñ,
 bāyabya* yékā pamanah nira bāyu madrēs,
 Mārīca rākṣasa kapuk juga tan pasāra,
 kontal katūb ya tamatān papulih mulih ya.
 * CD. b. ABEK bāyawya.

Thus he said, drawing up his tremendous bow. He put a *bāyabyā*-arrow on, an arrow which issued a strong wind. The demon Mārīca was as powerless as capok, tossed and blown away and without giving resistance he went home.

44. Sāmpun katūb kapalupuy pwa ya dé niñ astra,
 Indrādi déwata saharṣa manādhukāra,
 ai Rāma hé Daśarathātmaja sādhu dibya,
 nā liñ nirāñhudanakēñ sira* puṣpawarṣa.
 * C. d. ABDEK nirāñhudanakēñ puṣpawarṣa.

After he was blown and carried away by the arrow [of Rāma], Indra, [and] other dieties etc. happily applauded [Rāma]: ‘Hey Rāma, son of Daśaratha! Good! Excellent!’ Thus they said and poured down a rain of flowers.

II

45. Ménak manah nira mahāmuni yan payajña,
nirwighna tan hana kurañ rikanan pamūjā,
lawan ta yajña nira nirmala nirwikāra,
sāmpun mahoma umuwah ta mahārṣi mojar.
c. E lāwan.

The great monk was at ease at the performance of the offerings so that it was carried out without disturbance and lacked nothing; also the offerings were free of impurities and flawless. After the offerings the great sage spoke again:

46. Ai Rāmabhadra kita dibya anugrahanta,
bhūlokapāla kita linkwiki yan hana nké,
sāswardga dé nikana tañ prēthiwī hiḍepku,
kabwat nikan hana bhaṭāra Śacīpati nké.
b. D ya hana nké. E bhūhlokapāla.

‘Hey Rāmabhadra, your reward is great. I say: ‘You are the King of the Universe at this time, on earth as well as in heaven, even though god Śacīpati is ruling there’.

47. Sakwèh nyawakta katuturku tinonku* manké,
Wiṣṇwaṇsa déwata kitānaku dibya śakti,
riñ pūrwakāla Balirāja hilañ ya dènta,
kṣīrodasāgara nahan pinutērtā nūni.

* BCE. a. ADK tinonta. c. B hilañ ta. d. AC nūni.

‘I remember and I see now all [the marks on] your body. You are the incarnation of Wiṣṇu, my son, excellent and powerful. In former times king Bāli was slain by you, you had also churned the Ocean of Milk.

48. Mwañ Rāhu yékana cinakra gulū nya dènta,
kwèh daitya dānawa anuñ talu dènta nūni,
prākkalpa dibya tēmahanta warāharūpa,
sañ hyañ Lēmah kalēbu nūni dhinaraṇanta.
b. AC détya. c. BCD prakampa. E prākampa.

Besides, you severed Rāhu’s neck with your disc and many *daityas*, [and] *dānawas* were defeated. In the past you took the excellent form of a boar and saved the sunken [Goddess of] Earth.

II

49. Nyānuñ rēñōnta ratu sañ Janakojarēñkwa,
mahyūn sirāgawaya yajña ta rakwa mañké,
lāwan swayambara nahan gawayēn wanēhan,
Sītā anak nira rarā waraṇēn malakya.

Now listen carefully! I will tell you about king Janaka. I hear [the news that] he wants to make a sacrifice together with a *swayambara* (a ceremony to choose a husband) for his daughter Sītā who will be given away as bride.

50. Ndā tan wēlin riñ upabhoga lawan kaḍatwan,
trailokyarājya tuwi tan ya pamēlya rīya,
aṇhiñ wiśesa kaharēp nya anuñ siwin ya,
wwaṇ śaktimānta guṇamānta kuḷiṇajanma.
b. BE iriyya.

But she is not to be bought with wealth or kingdom; even the kingdom of the threefold world will not be considered as dowry. He wants only that an outstanding person shall be the groom, powerful, virtuous and of good lineage.

51. Sītā sēḍēñ nya mētu nūni laras dulur nya,
gaṇḍēwa dibya yatikā pinakāryyari* nya,
yapwan hanānuñ umēṭēñ ya mayat ya śaktya,
ya swāmya sañ Janakarājasutā tatan lēn.
* E. b. ABCDK pinakāri-ari. c. CD umēṭaṇ.

‘When Sītā was born (formerly), her afterbirth was [in the form of] an excellent bow. If there is someone who is able to or has the strength to draw it, he will be the husband of the daughter of king Janaka, no one else.

52. Ndan liñku yogya kita milwa atah marā nkā,
aṇhiñ kitékana anuñ wēnañomayat ya,
gaṇḍēwa yadyapin akas tikēla ta dēnta,
Sītā awās ya kita kéwala kahyūna nya.

‘Now—I say—it is advisable that you go there to take part [in the *swayambara*]. Only you will be able to draw to bow. The bow, however strong, will be broken by you. It is certain that Sītā would only want you [as a husband].’

II

53. Nā liñ mahārṣi ri sirañ nrēpaputra kālih,
tātan wihañ sira parēñ ta masö manēmbah,
sāmpun manēmbah adulur sira śīghra lunhā,
sañ Rāma Lakṣmaṇa marēñ Mitilādhiraṇya.
b. CE manambah. c. ABCE manambah.

Thus said the great sage to the two princes. Without reluctance they stepped forward to make their obeisance together. Thereafter Rāma and Lakṣmaṇa set out, the one after the other, to the excellent capital city of Mithilā.

54. Tatkāla yar tēka rikañ pasabhān saśobha,
sök ghora ghūrṇita humuñ tikanāñ manonton,
tonton ta rūpa nira sañ nrēpaputra kālih,
āścaryya* tékana manah nya wijah ya mojar.
* BCDE. d. AK kāścaryya.

When they arrived at the beautiful adorned audience hall, there was a noisy packed multitude looking on. When they saw the two princes, they were amazed and noisily they shouted.

55. Hyañ Aświno sira kunañ umahas mara ñké,
hyañ Kāmadéwa ta kunañ madulur Basanta,
ākāra ingita sulakṣaṇa rūpa sampat,
sañ hyañ Triwikrama kunañ umahā katona.
b. ABCDE kunēñ.

'Are they the gods Aswino who come here, or are they god Kāma accompanied by god Basanta. What a perfect body, movement and appearance. Or perhaps he is god Triwikrama, making himself visible!'

56. Nā liñ nikañ wwañ umulat paḍa harṣacitta,
sañ Rāmadéwa pinuji nya surūpa dibya,
mojar ta sañ Janakarāja mulat saharṣa,
sañ Rāmadéwa pinarīkṣa winēh ta laṅkap.
c. A Janakarāja proceeding to line b. d. missing in A.

Thus said the onlookers excitedly, praising Rāmadewa (the divine Rāma) as being extremely handsome. King Janaka, looking glorious said: 'Let Rāmadewa be tested, give him the bow.'

II

57. Gaṇḍéwa dibya pañalah Tripuréka nūni,
laṅkap bhaṭāra Paraméśwara pūrwakāla,
sakwèh nirañ nrēpati ta umētèn mayat ya,
sañ Rāma kéwala anuñ tumikèlakèn ya.
c. CD umēṭaṇ.

It was formerly the great bow of Parameśwara with which Tripura was defeated in the past. All the kings [attempted] to draw and string it, but only Rāma was able to break it.

58. Sāmpun tikèl pwa ya saharṣa ta sañ naréndra,
tuṣṭāgirañ hati nirañ Janakādhirāja,
dé niñ* prabhāwa nira sañ nrēpapatra Rāma,
mojar ta sañ Janaka riñ bhaṭamantrimukya.
*ABCDE. c. K dé ni.

After it was broken, the king rejoiced exceedingly. King Janaka's heart was filled with ecstasy at the strength shown by prince Rāma. King Janaka spoke to the prime minister.

59. Sañ Rāma yogya rasikā ta* siwīn i Sītā,
sapat kulīna tuwi yowana śaktimānta,
undañ ta sañ Daśarathāt laku śīghra ménggal,
sañ Rāmadéwa waraṇèn ya ta pājaranta.
*CDE. a. ABK rasikā siwīn.

'It is fitting that Rāma becomes the husband of Sītā, immaculately coming from a good family, young and also powerful. Invite king Daśaratha. Go immediately and be quick! Tell him that Rāmadewa will be married [to Sītā].'

60. Nā liñ nirañ Janakarāja rikañ kinonkon,
luñhā ḍatèn tumama mājar-ajar yya* wrēṭta,
kagyat sirañ Daśarathān winarah inundañ,
tātar wihañ sira pinèt tēka śīghra ménggal.
*ABCDE. b. K ya. c. ADE Daśarathāt.

Thus said King Janaka to the messenger. He went, he arrived and entered [into the audience of king Daśaratha] to tell the news. King Daśaratha was surprised when he was told and at being invited [to the wedding]. Without delay he promptly set out for the journey at great speed.

II

61. Tatkāla yar tēka rikañ Mitilādhirāja,
mañkat sagorawa sirañ Janakār panuñsuñ,
nānā prakāra panamuy paribhoga yogya,
mojar ta sañ Janakarāja mulat saharṣa.

When he arrived at the excellent city of Mithilā, king Janaka went to meet him respectfully, with offerings of all kinds of food and drink to welcome him. Looking happy, king Janaka spoke:

62. Hé nātha sañ nrēpati śūra mahāprabhāwa,
dharmārtha kāma gawayēn tuwi dé naréndra,
mitra hyañ Indra kita déwata tulya sāṅṣāt,
bhāgyan tēmēn kami ḍatēn naranātha mañké.

'Well, o, heroic king with great powers, *dharma* (religious acts), *artha* (gathering worldly wealth), *kāma* (striving for sexual fulfilment of progeniture), should be observed also by a *kṣatriya* (warrior caste). You are a close friend of god Indra, almost a deity yourself. How fortunate I am, that Your Majesty has come here.

63. Rānak naréndra guṇamānta suśīla śakti,
sañ Rāmadéwa tamatan papaḍérikañ rāt,
Sītā ya bhaktya ryanak naranātha tan lēn,
nāhan prayojana naréndra pinèt marā ñké.
b. ABCDE papaḍa rikēñ.

'Your son Rāmadewa is full of virtues, well-behaved and powerful without equal in the world. Sītā will serve your son devotedly, no-one else. This was the reason that Your Majesty was sent for to come here.'

64. Nā liñ niromētu ta sañ wara rājakanyā,
pahyas huwus hana kabèh masèkar sugandha,
mañsö manëmbah i sirañ naranātha kālīh,
lāwan sirañ nrēpatipūtra Surāmabhadra.

Thus he spoke. The beautiful princess together with prince Surāmabhadra [the most handsome Rāma], after being fully dressed [and] with fragrant flowers, came forward to pay obeisance to the two kings.

II

65. Sāmpun manēmbah adulur sira kārwa muṅgah,
 ṅkānèṅ umah pawaraṇan paḍa harṣācitta,
 méraṅ-iraṅ hana giraṅ nira yan pasaṇḍiṅ,
 tan yogya yan wuwus wèh paturū nira ṅkā.

After paying due homage, they both entered the wedding pavillion with happiness in their hearts. They sat side by side, a little embarrassed but full of joy. It is not proper to relate about their sleeping together there.

66. Luṅhā ṅ kulēm* rahinakāla wijil hyaṅ Arkka,
 mamwīt ta saṅ Daśarathomulihéry Ayodhyā,
 lāwan anak nira ta Rāghawa Lakṣmaṇātaḥ,
 Sītā tumūt saparicāra parēṅ umaṅkat.

*C. a. ABDEK luṅhā kulēm.

Night passed. It was morning. The sun came up. King Daśaratha requested leave to return to Ayodhyā together with his sons Rāma and Lakṣmaṇa. Sītā went too together with all her entourage.

67. Lāwan amātya bhaṭamantri kabèh manuṅgaṅ,
 luṅhā sirāta liwat* iṅ wanadéśa rāmya,
 kāwit hana pwa maṅawit wiku rodrarūpa,
 pañjaṅ nyawak nira satal mamikul ta laṅkap.

*BC. b. AK sirāliwat. D sirār ta liwat. E sirār haliwat.

Also highranking officials and ministers went along, all on horseback. They went through beautiful places in the forest. Suddenly there was a brahmin with awe-inspiring appearance, blocking their way. He was as tall as a palm-tree and carried a bow on his shoulder.

68. Wok bris kumis nira piśaṅga jaṭā nirāwyaṅ,
 saṅ Rāmabhargawa ṅaran ira tan hanoli,
 saṅkēp sēnaddha umasö ta mapatrayuddha,
 mojar nirādara wuwus nira tan hana twaṅ.
 b. B hanoliḥ. c. B umaṅsö. d. ACD sirādawa.

His beard was curly, his moustache and plaited hair were red. His name was Rāma, son of Bhrēgu, the unequalled. Well-armed and prepared for a duel he stepped forward. Then he spoke without respect.

II

69. Ai Rāmadéwa aku Rāma naranku riñ rāt,
 yan śakti ko papagakēn [n]aku yan prawīra,
 ko mātya dēnku athawa aku mātya dému,
 wēntañ* larasku yadiyan tuhu śaktimānta.

*ABDE. d. CK wēntēñ.

'Hey Rāmadéwa. I also am called Rāma by the world. If you are powerful and have courage, meet me in battle. Either you will be killed by me or I will be killed by you. Draw my bow, if you are really powerful.'

70. Nā liñ nirañ Paraśurāma mapatrayuddha,
 Sītā gēlāna kumētēr ta manon apūrwa,
 mojar ta sañ Daśaratāsi manēmba-nēmbah*,
 sañka ryasih nira maputra lawan mamantu.

*CE. c. ABDK manēmbah-nēmbah. d. E rryasih.

Thus Paraśurāma (Rāma with the axe) spoke, ready for a duel. Sītā was filled with fear, her body trembled, seeing [a person] she had never seen before. While constantly paying homage with folded hands out of love for his son and daughter in law, king Daśaratha spoke.

71. Hé Jāmadagni kita śakti gahan rikēñ rāt,
 kwēh śaktimānta ratu śirñna pējah ya dēnta,
 mahyun ta mapraña puwih kalawan si Rāma,
 tan yogya dēnta ya raray tuwi hīnaśakti.

'Hey Jāmadagni, you are wellknown throughout the world as being powerful. Many mighty kings were slain by you. But now you want to fight Rāma. It is not right that you do so, as he is still a child and not powerful.'

72. Nā* liñ narādhipa** maminta kasih manantwa,
 tan parēñö Paraśurāma sirābhimana,
 sañkā ri darppa nira tan panahā-nahā wwañ,
 tā śakti liñ nira wanēh sira kéwalātah.

*E. **BCE. a. ABCDK na. ADEK narādhipé.

Thus spoke the king, begging for mercy, but the haughty Paraśurāma would not listen. Because of his pride he did not consider anyone else to be powerful, only he himself.

II

73. Laṅkap nirātisaya dibya magōṇ apañjaṇ,
mwaṇ hrū pawèh ri sira saṇ nrēpaputra Rāma,
yapwan wēnaṇ mayat i ko alahāku dému,
bhaktyāku liṇ nira mahā mamarīkṣa śakti.

He gave his extremely large and long bow together with an arrow to prince Rāma. 'If you can draw it, you win. I will pay my tribute to you', he said, eager to try the strength [of prince Rāma].

74. Saṇ Rāmadéwa sira śūra sudhīra maṇsö,
taṅgap tikaṇ laras agōṇ madulur tat aṅgwan,
śiḡhrār watèk ya kawēnaṇ tumihaṇ tikaṇ hrū,
saṇ Jāmadagni mawēnēs humēnēṇ kapuhan.
c. BCDE ikaṇ.

Rāmadéwa, brave and firm of mind, stepped forward and received the big bow. Then without hesitation he promptly drew it and was able to put the arrow on it. Jāmadagni was surprised, his face turned pale, and he remained silent.

75. Saṇ Rāmabhārgawa apanta tujuṅku liṇta,
yapwan gulūnta panahēṇ yadiyan hatinta,
tan dadya nisphāla iké kita matya dēṅku,
yapwan palaṇḍuṇa manēmbaha bhaktya sojar.

'Rāmabhārgawa, at what part of your body should I aim. Is it to be your neck or your heart? I will not fail. You will be killed by me. If you want to live longer, pay tribute, as you said.'

76. Méraṇ siraṇ Paraśurāma gēlāna kēpwan,
trēṣṇa sirēṇ hurip asih wēkasan ta mojar,
swarggāṅku dibya i ruhur pañāhā hyaṇ Indra,
yékāt panah hilaṇakēṇ mara tak para ṇkā.
d. A ilaṇakēṇ. tat para. B tan para ṇka. C yékan. tat. DE tat para.

Paraśurāma was abashed, sad and worried. He was too attached to life. At length he spoke: 'Indra has reserved an excellent place in heaven for me, there above. Shoot at it and destroy it, so that I cannot go there.'

II

77. Nā liñ nirañ Paraśurāma nēhēr ta lunhā,
 mérañ tumona muka sañ nrēpapūtra Rāma,
 mahyā ikañ bala kabēh nya humuñ paḍātri,
 sañ Maitilī* sira saharṣa marir makiñkiñ.

*A. d. BCDEK Maitili. A mari. C marin. D mari.

Thus spoke Paraśurāma, then went away, ashamed to look at the face of prince Rāma. All the army shouted out aloud and noisily. Maithilī (Sītā) rejoiced and was no longer worried.

78. Atha ri sēḍēñ ikā sañ Bhārggawālah ya lunhā,
 Daśaratha sira harṣān kolakēñ pūtra Rāma,
 krama lumaku umañkat tuṅgañan kapwa mañrap,
 satēka nira sinuñsuñ dé nikañ wwañ ry Ayodhyā.

When Bhārgawa was defeated and had gone, Daśaratha happily embraced his son Rāma. Then they continued their journey on their vehicles swiftly. As they arrived in Ayodhyā, they were met by the people [of all walks of life].

TRĒTĪYAS SARGGAH
CHAPTER III

1. Datēn pwa mahārāja sañ Daśaratha ryy Ayodhyāpura,
inastuti ta sañ naréndrasuta Rāma dé niñ sarāt,
apan ilañakēn musuh nira mahārṣi riñ āśrama,
lawan Paraśurāma śakti tuwi sor atah dé nira.
a. C Daśarathā. E. Ayodhyāpurā. c. ACE aśrama.

King Daśaratha was back in the city of Ayodhyā. Prince Rāma received the praise of all the people because he destroyed the enemies of the priest in the hermitage and even the powerful Paraśurāma (was defeated by him).

2. Tatan hana wanēh anuñ pinuji dē nikañ wwañ kabēh,
naréndrasuta Rāmadēwa sira śakti tātan kalēn,
amātya bhaṭamantri tuṣṭa maḡirañ paḍāñastuti,
sirékana iniṣṭi ratwa nikanāñ Ayodhyāpura.
c. D bhatamantri. d. D Ayodhyapuré.

Nobody else was glorified by the people, only prince Rāmadēwa [who] was powerful, no-one else. Highranking officials and ministers were full of joy and praise; they desired that Rāma should be crowned ruler of the kingdom of Ayodhyā.

3. Samañkana naréndra sañ Daśarathāsi harṣāḡirañ,
si Rāma juga ratwa tan si Bharata pwa liñ nira,
praśāsta karēñö parampara ujar naréndrāpagēh*,
samāpta winarah tikañ bala kabēh ryyujar sañ prabhu.
*CDE. b. BD ta si. C pwa nā liñ. c. ABK naréndra pagēh.

Likewise king Daśaratha was exceedingly happy. He said: 'Rāma will be king, not Bharata.' The words of the king were already known to the people, and the army and officials had been instructed concerning the king's intention.

4. Anéka saji sañgrahékañ* abhiśéka yomēh tēkā,
sinañgraha sapādapaṭa** mañimukhya siñhāsana,
lawan kanaka kumbha tirtha ya isi nya sāmpun mawit,
ginomaya ikañ sabhā sinawuran ta gandhākṣata.
*c. **BE. a. ABDEK sañgrahékāñ. b. ACD sapādapaṭṭa. d. ABC gandhakṣata.

All the offering dishes for the coronation ceremonies were almost ready. A throne with a footstool studded with precious gems was prepared, also golden pots filled with holy water were ready. The audience hall was cleansed with cow-dung and fragrant grains was strewn [over the floor].

III

5. Sugandha kumukus ñ asöp ya tinatā kabèh tūt sisī,
 kukus nya mawēlun-wēlun gugula dhūpa* gandhotkaca,
 sèkar surabhi cāmpakāsana sugandha lumrā marūm,
 lawan dhwaja patāka komala kēlab nya dé niñ añin.
 *ABCD. b. EK gugula. ABCD gandhokaṭa.

The smoke of bdellium and fragrant incense whirled up out of incensories arranged alongside. Sweet smelling *surabhi*, *campaka* and *asana*-flowers were strewn everywhere. Banners and flags flew softly in the wind.

6. Sēḍēñ nira kināryya ratwañabhiṣēka yomèh tēkā,
 gēlāna sira sañ naréndragharinī sirañ Kékayī,
 anak nira atah sirañ Bharata ratwa kahyun ira,
 apan pasamayan sēḍēñ nira sinoma-somah pwa wèh.

As the time of the coronation ceremonies came near, Queen Kékayī was ill at ease. She desired that her son should be crowned king, as had been promised at her wedding formerly.

7. Nda tan hana anak nirāpara-paran maré sañ kaki,
 sirañ Bharata tar wēruh ryyañēñ-añēñ irañ Kékayī,
 sirāta juga mogha kimburu tumon sirañ Rāghawa,
 alah pracaya riñ [ñ] ujar samaya niñ sumomah sira.
 b. BD yyañēñ-añēñ nirañ.

But her son was not present. He had gone to his grandfather. Bharata did not know of his mother's intention. She was also jealous of Rāma and put too much faith in the words of a suitor.

8. Masö sira ri sañ narādhīpa mahā mamighnāna don,
 pininta nira sañ naréndrasuta Rāma muñggēñ alas,
 anak nira atah ya ratwa kaharēp nirañ Kékayī,
 gēlāna ta narēndra sañ Daśarathāśa kēpwan sira.
 b. B muñgwiñ.

She went to the king with the purpose of foiling his plans. She requested that prince Rāma be banished to the forest and claimed, that her son should be crowned king. King Daśaratha was upset and was most discomforted.

III

9. Sawèt nikana satya sañ prabhu kinon n̄ anak miŋgata,
kadi pwa ya ilaṇ n̄ asih nira hiḍēp nikañ wwañ kabéh,
gēlāna mañarañ [n̄] alah salahasātimohāñēsah,
mahöm ta sahana nya kapwa umasö ri sañ Rāghawa.

b. ABCD ilaṇ asih. nikañ wañ. c. ABCD gēlāna mañarañ alah salahasātimohāñēsah.

Owing to his truthfulness, the king ordered his son to go [into exile], as if all his love [for Rāma] had gone, people thought. Distressed and very much disappointed, sighing again and again, all of them assembled and approached Rāghawa (son of Raghu).

10. Ah-o lalu lalis naréndra tamatan panoliḥ guṇa,
lawan Bharata duṣṭa hāḥ lalu gēlēḥ nirañ Kékayī,
nahan ya ta wuwus nya wēḥ ri harēpan iraṇ Rāghawa,
tumūta umarēḥ alas kira-kira nya tan kantuna.

c. B wé.

‘Alas, alas ! the king is very harsh and inconsiderate of virtuous [people]. Bharata is also fraudulent. Ah ! How mean is Kékayī.’ Thus were their words in front of Rāghawa; they wanted to go with him to the forest and did not wish to be left behind.

11. Sudhīra ta sirañ nrēpātmaja wawañ ta mojar sira,
lakiṅku sahananta haywa malarāk parékāñ alas,
apan ikana ajña sañ prabhu anugrahékin tēka,
prayojana nikañ anak gumawayañ pakon in̄ bapa.

The prince was firm of mind. Quickly he spoke : ‘My friends, all of you, do not feel dejected that I have to go to the forest, because it is the order of the king and [an order of the king should be regarded] as a favour. It is the [ultimate] wish of a child to carry out the order of his father.

12. Apan sira mamētwakēḥ sira mawēḥ wruhēḥ lor kidul,
siréka mañinū rumakṣa rikanāñ anak riñ bhaya,
agōñ pañupakāra sañ prabhu matañ nya tag lañghana,
lēhōñ mati misan-misan saka rikañ wihañ riñ bapa.

c. ABCDE tat lañghana. d. ABCDE wiyañ.

‘Because he brought him to this world, he instructed him which is north and which is south. He looked after him and watched over his child against danger. The care of the king towards me is limitless, therefore I will not disobey [his orders]. I prefer to die at this very instance than to defy my father.

III

13. Tulih ta* sahananta haywa ta saśoka dé ni ñhulun,
ariñku ya siwinta sañ Bharata ratwa tan sañśaya,
apan aku ikāñratuñ datu ariñku tātār kalèn,
lawan sira naréñdra tañguhana haywa śoka ñ hati.

*ABCDE. a. K tulih sahananta. c. ABE ikā.

'Return home, do not feel sad about me. Serve my brother Bharata as king wholeheartedly, because I make my brother king, no one else. And tell the king not to worry !'

14. Nahan ikana liñ nira krama madëg ta luñhā sira,
lawan ari nirāta Lakṣmaṇa tumūt sirañ Maitilī,
Sumantri mapatih sirāñatērakēñ parékāñ alas,
lawan sahana sañ sumādhya sira ratwa yāsih tumūt.

Thus were his words. He stood up and departed, followed by his brother Lakṣmaṇa and [his wife] Maithilī (the princess of Mithilā). The prime minister Sumantrī accompanied them to the forest, followed by those people who wanted Rāma to become their king.

15. Datēñ sira rikāñ alas ri tamasā mahārāmya ya,
lalu ñ diwasa mañhinēp sira rikāñ alas bhiṣaṇa,
rinākṣa nira tékanañ bala kabēh pijēr yyāturū,
wañuñ dahina śighra miñgat añēñēs ta sañ Rāghawa.

They arrived at a place near the Tamasā-river, the forest with extremely beautiful scenery. Day had gone and they stayed overnight in the dangerous forest. He (Rāma) watched over all his subjects who were in deep sleep. Soon at daybreak Rāghawa quietly went away,

16. Sirañ taruṇa Lakṣmaṇāmilu lawan sirañ Maithilī,
tatan hana wēruh sēdēñ niran umiñgat anlēs hilañ,
gēlāna ikanañ balāñ pawuñu lēñ Sumantryāñarañ,
apan kahilañan taman wruh i wēkas nirañ Rāghawa.

a. ACDE Lakṣmaṇomilu. b. A añēñēs. E añēñös.

followed by young Lakṣmaṇa and the princess of Mithilā. No one saw them disappearing quietly [into the woods]. Prime minister Sumantrī cried his heart out, and all the people were distressed when they awoke and saw that Rāghawa had gone without trace.

III

17. Humuñ ya manañis rikāñ alas alah masāmbat masū,
tatan wruh i pamètana nya ri sirañ hilañ tan katon,
maluy ta ya kabèh mulih tèka rikèn Ayodhyāpura,
manah nya juga tan mulih milu tumūt ri sañ Rāghawa.
a. A masu.

They wept and lamented loudly, they did not know where to look as they had disappeared without trace. So they returned and arrived back at the city of Ayodhyā, but their hearts did not return, but remained with Rāghawa.

18. Lawan sañ apatih Sumantri marahup sirèn lwah magöñ,
linālana nirañ manah makin agöñ ta kiñkiñ nira,
mulih ta sira tūt hawan r-añèn-añèn ta sañ Rāghawa,
ḍatèn sira rikāñ Ayodhyapura sūnya tañ rāt hiḍep.
c. A muli.

Likewise prime minister Sumantri; he washed his face in a large river. Though he tried to console himself, he became more and more depressed. He returned, along the way continuously thinking of Rāghawa. Arriving at the city of Ayodhyā, he felt as though the world were empty.

19. Masuk sira rikañ kaḍatwan umasö ri sañ bhūpati,
mulat pwa naranātha sañ Daśarathāñarañ* mūrccchita,
apan mulat i sañ Sumantri juga tar parowañ sira,
tēñuh hati nirāpasah r-añèn-añèn lara niñ anak.
*BE. a. A umasö bhūpati. b. ACDK. Daśarathāñarañ-arañ.

He entered the palace to have audience with the king. King Daśaratha looked up, then swooned away out of distress, as he saw that Sumantri came alone. His heart broke when he recalled the sufferance of his children.

20. Inastuti sirèn danū pinuji dhīra tātar lögö,
sahişṇu humēñēñ kumēlakēñ ikañ larāgöñ tēmēñ,
mēné ri papasah nira pwa ya sahişṇu tātan hana,
gupé kapalupuy hiḍep nira hilañ kadhīran nira*.
*BE. a. AC inastuti niré. c. A ya hişnu. C. tātan hanā. d. ACDK ira.

In the past he was praised and famous for his steadfastness and unwavering mind. Patiently and quietly he bore the burden of great unhappiness. Now at the separation from his children his forbearance gave way, his mind turned weak and broken, his steadfastness disappeared.

III

21. Sēkul tar aḥarēp asiñ sarumakēt tuwīnāryyakēn,
marir pawēḍihan malit inalapan tikañ bhūṣaṇa,
mahas mabayañan manah nira n-akūñ kinuñkuñ juga,
nahan* laku marēñ taman sira lumālanékañ manah.

*C. b. C mawēḍihan. d. ABDEK hanan laku. BDE maré.

He did not want to eat rice, he cast away everything he had liked [before]. He stopped wearing fine clothes, and took off all his fine garments. His mind wandered away, suffering from pent up sorrow. So he went to the pleasure-garden to comfort himself.

22. Makin pwa ya makūñ ikañ hati gēlāna monēñ atah,
narēndra baribin manah nira tumon taman rāmya ya,
waliñ nira pañṣadhān lumipurāñ unēñ riñ anak,
mulih sira sakēñ taman malara kaṣṭa puh mūrccchita.
b. C baribin.

However his heart became more depressed, frustrated with unfulfilled longing. The mind of the king was disturbed when he saw the beautiful garden, at first he thought that it would bring relief for his yearning to his child. He returned from the garden more broken-hearted and senseless.

23. Hanan kēlu rikañ tilām tuwi malit malēmbut matīs,
awak nira linépanēñ sulur usēr lawan caṇḍana,
nda tan paraṣa tan panīsi mapanas kabēh yan hiḍēp,
ri tibra nikanāñ unēñ dadi mulih sirēñ swargga wēh.
c. D panisi. ABDE yak.

His bed was cool, soft and smooth, his body was anointed with cream made of grounded roots and sandalwood, but these had no effect at all, it could not bring his temperature down, he felt his body was hot all over. Because of deep remorse he returned to heaven.

24. Mawū mawalikan anakbi nirañ narēndrānañis,
gēluñ linuputan apus nya umuré sawèt niñ lara,
mañik kanaka bhūṣaṇādi sēsēran tibā riñ lēmah,
apan maguliñan gēlāna makuśā masāmbat masū.
c. C mañi kanaka.

The queens wept and lamented while rolling over the ground. Out of grief they undid their hairknots and left the hair loose. Jewellery, golden ornaments [such as] earrings fell on the ground, because they [the queens] rolled over and over while weeping and lamenting.

III

25. Amātya bhaṭamantri kapwa ta masö mahöm-höm kabèh,
 sirāñ Bharata śīghra yar laku mulih hinundañ ḍatēñ,
 tinon ira tikañ kaḍatwan asamun ya tistis kabèh,
 kadi pwa lēburékanañ lēbuh apan tayāñdwal mētu.
 a. CD amatya. d. E lēbu.

All the high-ranking officials and ministers assembled and entered the palace. Bharata, who was sent for, immediately departed [from his grandfather's place] and arrived soon after. He saw that the city was deserted, everything seemed to have come to a standstill. There seemed to be a breakdown on the highway, as nobody turned up to do business.

26. Sagadgada manah nirar laku masuk riñ abhyantara,
 umuñ sahana sañ kapañguh anañis sumuñsuñ sira,
 matakwan amēpēr siré kalara sañ naréndrār pējah,
 satorasi sirāñ ibū marahakēñ siré sañ anak.

With doubtful mind he entered the audience hall, everyone he met, was in tears. He asked about the disease which lead to the death of the king. Then respectfully his mother told him [everything].

27. Huwus nira wēruh ri hétu nira sañ naréndrār pējah,
 saroṣa magēlēñ sirēñ ibu masö ta mojar sira,
 lukan kita harébu nirghrēṇa hatinta duṣṭāgēlēñ,
 wēnañ kita rumuddha kāryya naranātha tātar hēñēñ.
 a. CD naréndrā pējah.

When he heard about the reason for the death of the king, he was greatly infuriated with his mother. Then he spoke: 'How cruel you are, mother. And extremely wicked. You had the heart to foil the plans of the king and allowed him no rest.'

28. Apa k-phala ri sañ tigār para rikāñ alas durggama,
 kitat hana rikāñ Ayodhya pira göña nīnakta wēh,
 kunañ kami kabèh umilwa mati dēnta wēt niñ lara,
 ah-o saphala dēnta māmbèk umatīñ sarāt tar masih.
 c. C apa k-pala ri sañ. d. D masi.

'What benefit do I gain from the leaving of the three of them to the impassible forest. You stay in Ayodhyā, let's see what great pleasure you can get. As for us, we will join in the death [of my father], because of you, because of sorrow. Ah! O! How successful is your plan in killing the people throughout the kingdom without mercy.'

III

29. Nhulun niki* kinonta ratwa aparan guṇā niñ ratu,
yadin pamuharā wirodha umalākēnañ** rāt kabèh,
lawan aku winèhta sora adhamā sakèñ Lakṣmaṇa,
tumūt ya drēḍabhakti tār alaṅ-alaṅ ri sañ Rāghawa.

*DE. **BDE. a. ABCK iki. C kinontañ. b. ACK umalakēnañ. c. BCDE saké.

'You wish me to become king. What is the use of being king at the expense of the distress and breakdown of the world. And you have made me inferior to Lakṣmaṇa. He goes along with Rāghawa, unlimited is his devotion.'

30. Nahan nikana* liñ nirāñuman-uman ri sañ Kékayī,
tatar gērēmē ratwa dhīra sira satya bhaktiñ kaka,
nirantara humīs ta luh nira gēlana wèt niñ lara,
wawañ sira kataṅguhan mañēn-añēn pējah sañ prabhu.

*DE. a. ABCK ikana. b. B bhakti. c. ABDE nirāntara. C humīs ni.

Thus were his words of abuse towards Kékayī, he did not want to be crowned king. He was firm and devoted to his older brother. Incessantly his tears flowed down, out of grief. Then he was reminded to think about the dead body of the king.

31. Sinantwa sira dé nikañ bala kabèh lawan sañ ibu,
ilañ lara nirālilañ hati maho maluy nirmmala,
apan prakrēti jāti niñ dadi kabèh matuñtuñ pati,
ya tékan inañēn-añēn ira hilañ ta kiñkiñ nira.
b. CD hilañ. d. A hinañēn-añēn. CD hinañēn-[n]añēn nira.....kiñkin.

He was addressed by all his subjects as well as by his mother. His sorrow disappeared, his mind became clear and pure again, because that is life. Everything born should end up in death. That was in his mind so that his sorrow vanished.

32. Kinon ira ta sañ balādhika tumunwa sañ bhūpati,
maśoca ta mawèh tilēm sira rikañ tilēm niñ wulan,
samāpta maharēp ta sañ Bharata mēta sañ Rāghawa,
ri satya nira bhakti riñ kaka tirun nikañ rāt kabèh.
c. B sāmanta.

He ordered the chief of the army to cremate the body of the king. He performed the rituals of purification and ceremonies for the death at the end of the month. When it was over, Bharata wanted to look for Rāghawa, because of his true devotion to his older brother, which should serve as an example to the world.

III

33. Liman kuda lawan ratha pramuka niñ balānuñ tumūt,
 sēnaddha dumulur sirañ Bharata śighra luñhā sira,
 tēka pwa sira riñ alas gaja rathāśwa kapwānusup,
 mahas sira rikāñ alas umulisāk ri sañ Rāghawa.
 c. AC riñ [ñ]alas.

Elephants, horses, and wagons were the vanguard of the accompanying troupes which were prepared to follow prince Bharata, who immediately departed. He arrived at [the limits] of the forests and with wagons, horses, elephants etc. he entered the woods to search for Rāghawa.

34. Ri piñgir ikanañ nadī ri Tamasérikā durggama,
 alas gahana gahwarāgraha guhā nya gambhīra ya,
 lawan kali jurañ trēbis biṣama bhiṣaṇālwanawit,
 sirañ Bharata tātakut nira alah umèt sañ kaka.
 a. A ri tamasé durggama. d. E tar tākut.

At the banks of the river Tamasā, it was very difficult to get by. The woods were thick and impassible with large deep caves. Besides, the ravines and river banks were steep and full of perils, but prince Bharata was not afraid to lead the search for his brother.

35. Taman katēmu sañ pinèt lumaku sañ mamèt tar mañel,
 tēmu ñ lwah atinirmmalātisaya dibya Gaṅgā gahan,
 mañik sphatika candrakānta ya paḍa nya śuddhāputih,
 kadi pwa ya manah nirañ Bharata satya bhaktiñ kaka.
 b. AD lwa. c. BCD candrakanta. paḍā. d. DE bhaktin.

As he did not find him, he just pressed on unwearily, and arrived at a flawless and sacred river, the wellknown river, Gaṅgā, pure and white like the crystals of *candrakānta* stones. Likewise was the mind of Bharata, truly devoted to his older brother.

36. Muwah ta manusup rikāñ katēmu tékanañ lwah magōñ,
 pratīta Yamunā naranya makiris hili* nyāhēniñ,
 i sor hana ta saṅgama nya kalawan ta Gaṅgāputih,
 kadi pwa ya bhaṭāra Wiṣṇu kalawan Bhaṭārésvara.
 *C. b. ADEK hili. B hili nya.

Then he went further in, and came to another big river, the well known Yamunā with its glowing clear water. Below streams, it flowed together with the shining Gaṅgā, like god Wiṣṇu united with god Īśwara.

III

37. Muwah ta manusup hana pwa patapan pinañguh nira,
 subhikṣa ya manoharāśrama nirañ Bharadwāja ya,
 sēḍēñ tiba-tibāñlalun diwasa kāla soré n tēka,
 mahārṣi saha śisya gorawa masö manuñsuñ sira.
 d. BE sumuñsuñ.

When he went further, he came to a hermitage. It was the prosperous and attractive hermitage of the sage Bharadwāja. Daylight was suddenly gone, nightfall arrived. The great sage together with his pupils respectfully welcomed him.

38. Anéka panamuy mahārṣi mētu sañka riñ yoga ya,
 amogha manurun manojña* kayu pārijātādbhuta,
 asiñ sakaharēp saménaka pawèh nirañ paṇḍita,
 aho saphala niñ tapātisaya sarwwakāmaprada.
 *ABCDE. b. K manoja. d. ABCDE pradā.

Various food was offered by the great sage which was produced by the power of his *yoga*. Suddenly attractive and marvellous *pārijāta*-trees descended [from heaven] which could produce everything one wished as a gift from the sage. Oh! Great asceticism indeed gives good result, it fulfills all that one wishes.

39. Anākēbi* riñ Indraloka manurun lawan apsari,
 ya tēka makurēn-kurēn ri sira sañ tamuy kādbhuta,
 mabañsi mañiduñ makinnara malāwu wiññāñigēl,
 jēñēk ta sira sañ tamuy dadi tēhēr mañantyañhinēp.
 *D. a. ABCEK anakēbi. B apsara. c. A mayāwu winñāñigēl. E malāwu winñāñigēl.
 d. CD mañantyañhinēp.

Ladies from Indra's heaven descended together with heavenly nymphs, they served the unsuspecting guests as their wives, playing flutes, made of bamboo and gourd-fruit, and string-instruments, singing and dancing. The guests were happy and stayed over-night.

40. Wañuñ ḍahina śighra yar laku muwah umèt sañ kaka,
 lawan bala ḍatēñ sirēñ talaga dībya Mandākinī,
 kathañcana hana pwa nagna wanawāsa pañguh nira*,
 siromarahakēñ pradésa kahanan nirañ Rāghawa.
 *B. c. ACDEK sira.

III

At daybreak they quickly set out again to look for the older brother. He [Bharata] together with his troops arrived at the excellent lake of Mandākinī. By accident they met a naked forest-dweller who told him the place where Rāghawa lived.

41. Pawitra hana Citrakuṭagiri durggamāwān magōñ,
manohara ya rāmya yéka kahanan nirañ Rāghawa,
saharṣa winarah ta sañ Bharata śighra mañkat sira,
lawan bala kabèh manèk sira* rikañ gunuñ durggama.
*ABCD. d. EK manèk rikañ.

‘There on the holy mountain of Citrakūṭa, big and high and inaccessible [to men], but attractive with beautiful scenery, is the place where Rāghawa lives.’ Bharata, rejoicing at receiving the information, promptly left for the inaccessible mountain, followed by his troops.

42. Umèh nira tèkā sasañsaya mulat ta sañ Lakṣmaṇa,
waliñ nira musuh ḍatēñ r-adēgakēñ ta lañkap nira,
sēnaddha pinasuk nirañ kawaca yatna dhīrāñadēg,
alis nira ya cāla māreñu lalāṭa kumrūtakēna.
c. A rātina lèn bhūṣaṇa. d. C. kumrutakēné. D halis.

When they came near the place, Lakṣmaṇa saw them. Suspecting them to be an approaching enemy, he put up his bow, wore his armour and stood ready and firm, with his eyebrows twitching with anger and furrows appearing on his forehead.

43. Tinon ira ya tar pasañjata taya ñ galah tāpapan,
tuhun kuda liman rathādulu-dulur ya makwèh juga,
makin ta maparö wēruh siran inaryyakēñ tañ laras,
masö sira ri sañ kakāwara-warrah ri sañ Rāghawa.

Then he saw that they were not armed, there were no lances and shields, though there were many horses, elephants and rows of wagons. As they came closer, he knew [who came] and laid down his bow. He went to his brother Rāghawa to inform him.

III

44. Sirañ Bharata śīghra yar tēka masö manambah sira,
lawan bala nirāwarah ta sira yar pējah sañ prabhu,
saśoka manañis humuñ sira kabèh sawèt niñ lara,
anantara marir makiñkiñ arahup ta madyus kabèh.
d. ABE anāntara.

Bharata, followed by his troops soon came and made his obeisance with folded hands. Then he told the news about the death of the king. Sadly they wept altogether and lamented loudly of great sorrow. After a while they stopped crying and washed their bodies and faces.

45. Naréndrasuta Rāma sāmpun arahup ta mojar sira,
ariñku Bharatāt ulih hara rikañ Ayodhyāpura,
ujar haji ikā dumèh aku marèn alas tan kalèn,
kitékana gumantya ratwa ya matañ nya tat sañśayā.
b. ABCE Bharatāt ulihta rasikāñ. D Bharatāt ulihtari rikāñ. d. CD sañśaya.

After washing himself prince Rāma spoke: 'My younger brother Bharata, please return to the city of Ayodhyā. It is because of the king's order that I went to the forest, nothing else. You succeed [our father] as king, don't have any doubt.

46. Lawan kita magöñ guṇanta gaṇitan tatan hēntya ya,
prawīra wihikan kitèñ aji lawan kalap niñ naya,
matañ nya kita yogya ratwa saphalān siwin rākṣakā,
guṇanta aparan guṇa nya yadi tan guṇa niñ ratu.
b. BE kalāp. d. ABCDE yadiyan.

Furthermore, you have great virtues, countless and limitless. You are brave and adept in the sciences, and a master in politics. Therefore you are the best man to be king, who can rule and protect [the people] with success. What is the use of your virtues if you are not to be king.

47. Kunèñ yan alēmèh pi ratwa ri hanañku muñgwiñ alas,
ujarku pituhunta kéwala kitāta bhaktyākaka,
awās ya mulihāta liñku kita haywa śoka ñ hati,
hanā ta juga rākṣakā kita rikañ kaḍatwan [n] ari.
c. C śoka kañ.

On the other hand if you feel reluctant to become king, because of my exile in the forest, just follow my words, obey your older brother. Certainly you have to return [to Ayodhyā], I order you. Do not grieve. Protect the kingdom, my younger brother !

III

48. Nahan ya ta wuwus nirātisaya dhīra dibyañ manah,
wēnañ nira rumākṣa sañ bapa rikā kasatyan [n]ira,
samañkana sirañ kinon muliha ratwa tātān lēgō,
sirañ Bharata bhakti riñ kaka wawañ ta mojar sira.
a. D dibyā. b. A rikāñ.

Thus were his excellent words, as an expression of his firm and good heart. He was capable of upholding [the honour of] his father and his truthfulness. Meanwhile Bharata who was ordered to return to become king, was very reluctant to do so, because of his devotion to his older brother. Then he spoke.

49. Pirā inaka ni ñhulun hana rikañ kaḍatwan kunēñ,
sēḍēnta humiḍēp ikañ lara hanēñ alas kāsyasih,
lawan kita ta yogya ratwa tuwi rākṣakā niñ jagat,
apan matuha śaktimānta guṇamānta śūrēñ raṇa.

‘What pleasure do I gain in staying in the city, whilst you are suffering hardship in the forest. Besides it is more fitting that you become the king, to rule over the world, because you are older, powerful, virtuous and victorious in battle.

50. Nya tañ kuda liman lawan kanaka ratna yogya prabhu,
ndya yuktyan ikihēñ ñhulun kumawaśakēnékā kabēh,
amātya bhaṭamantri yogya karikā sumiwyā ñhulun,
matañ nya mulihāta ménaka kitāta bhūpālaka.

‘Behold ! All those horses, elephants, gold, jewels, are suitable for kings. There is no way that I am qualified to take control of them. I am only fit to become a highranking official or a minister, to serve you. Therefore please return home and take the throne.

51. Lawan ñhulun atīta nirguṇa guṇanta Gaṅgopama,
diwākara gunuñ paḍanta Himawān lawan sāgara,
ñhulun pwa pinujinta śakti guṇamānta tātān tuhu,
asambhawa wuwusta mañduhuñakēñ mahā mañlaré.

‘And I have practically no virtue at all, your virtues are like those of the river Gaṅgā. You are like the sun, the mountain Himawān or the ocean. You praise me as being powerful and virtuous, it is not correct. Your words are impossible, misleading and hurt very much.’

III

52. Nahan ikana wuwus sañ Kékayīputra sādhu,
dadi sumahur ikā sañ Rāmabhadraśī maswī,
mulihā ata kitāntēn űkā ryy Ayodhyā tamolah,
yadin alēmēha séwan pādukañkwiki ratwa.
c. G yy Ayodhya.

Thus were the words, of the goodhearted son of Kékayī. So Rāmabhadra replied with pleading words: 'Please return and stay in Ayodhyā, my brother. If you are reluctant [to be king], serve my sandals. They will be the king.

53. Ndan kita pi sarabhāran rākṣaṇ sakala jagat,
kṣatriyawinaya yékā rākṣaṇ katuturakēn,
śāsaṇa ya gēgēn tañ śāstra d-wulati lanā,
sojariñ aji tūtēn yékā mawa kasukan.
a. AE rākṣāñ. BD rākṣā.

'But you will be the enforcing power, protecting the whole world. Keep in mind the rule of the warrior-caste and uphold it. Hold the guidance of the holy scripts and look them up regularly. Follow the good teachings. These will bring you happiness.

54. Dēwa kuśala śālā mwañ dharmma ya pahayun,
mās ya ta pahawrēddhin byāyā riñ hayu kēkēsēn,
bhukti sakaharēptād wēhi ñ bala kasukan,
dharmma kalawan artha mwañ kāmāta naran ikā.
a. C kuśala śāla. b. E ri.

'Maintain the temples to worship the gods and hospitals, improve the state of the *dharmmas* (religious domains). Increase wealth to be used to finance good/useful programs. You may enjoy [life] as much as you wish, but also give your subjects a good life, that is in the scheme of *artha*, *kāma*, *dharmma*.

55. Śīla rahayu rākṣaṇ rāga dwéśa hilañakēn,
kimburu ya ta hīlan śūnyāmbēkta lawan awak,
nyāñ winaya gēgōn asiñ solah kinalulutan,
mwañ abhimana sampat antēnku prabhu mañalih.
c. G kinululutan.

'Improve good conduct, get rid of passion and hatred. Banish jealousy completely from your heart [and body]. Occupy yourself with discipline, let all your actions be agreeable to everyone. Mind also, my brother, that too much of self consciousness leads to downfall.

III

56. Wruh pwa kita rikāndé prajñā dibya naran ikā,
 riñ raṇamuka sāra mwañ wākśūra ya guṇitan,
 tyāga kita mapuṇyā riñ brahmāṇśa muniwara,
 nāgata gawayēntāt rākṣāñ rāt ya pahapagēh.
 d. A gawéyēn. B tān. G gawayēn tāt ya.

'You must see the origins of excellence and insight. These are courage in the battle-field and rhetoric in counsel. Renounce [worldly life], be generous to brahmins and all kinds of ascetics, do not do what should not be done and protect the people with all your might.

57. Krētajñatā naran ikanañ wruh in guṇa,
 mulat rikañ bala manēkēt manon ulah,
 asiñ lēwih linēwihakēn rikañ hayu,
 ikañ masor kinila-kilēn sasambhawa.
 b. A manēkēt[t]anon.

'One who has regard for virtue is a wise man. Closely he watches the behaviour of his subjects. Whoever is good in conduct and the performance of his duty, is rewarded, and whoever is not responding to expectations, is measured in accordance with his deeds.

58. Mahāt-manon guṇagaṇa dibya riñ prabhu,
 tumon ikañ hala-hayu yatna tan hēñēñ,
 rumēñwakēn lara nikanan prajā kabēh,
 apan ikañ ubhaga lanā ri sañ prabhu.

'There are many, if you want to see the excellent virtue of a king. [He should] look into what is good and what is bad very carefully and may not be inactive. [He should] listen to the complaints of all the people, because this is the eternal obligation of a king.

59. Utsāhāta larapana, kāryyāsiñ pahapagēhēn,
 sampay tan gawayakēna, riñ satwādhama ya tuwi.
 b. A karyya.

'Firm action is the way to set up any work on a strong foundation. Do not insult [anyone] even low creatures.'

60. Śakti sinha katatakut, riñ wīrāsama winuwus,
 yatnā* nyān pamati-mati, yēkanuñ satiru-tirun.
 *B. c. ACDEGK yatna.

III

‘The power of the lion is dangerous and is said to be the same as that of a great hero. It is the selective character [of the lion] when killing, that should be taken as example [by a great hero].

61. Gōñ hēñkāra ya ta hilañ, nindā tan gawayakēna,
 tañ janmāmuḥara wērō, yékā praśraya sumuka.
 d. C praśraya.

‘Get rid of great self consciousness. Do not take anything for granted. Do not get carried away by noble ancestry, humbleness is preferable.

62. Nyāñ mukyāntēñ kanēkētakēñ, haywāsampay riñ asih-asih,
 dibyañ śāstrāñ linagi-lagin, yāwat mēwēh ya pinituhun.
 b. ABCDEG riñ asih-asih. c. C linagi-lagi. d. ACDEG pinituhu. B yāwāt.

‘These are the most important things which should be closely kept in mind. Do not insult humble people. The excellent guidance of the holy scripts should always be taken into account, even if it is very difficult, it should be followed.’

63. Sañka niñ wruh aji ginēgō, nītijñācāra kapuhara,
 pañḍyācāryya dwija pahayun, gōñētātah ikanañ asih.
 b. C kāpuhara.

‘Take note of science and its application [as they] give rise to wise conduct. Pay respect to intellectuals, religious teachers and brahmins, strive to increase their sympathy [towards you].

64. Krodhāmbēk yēlagakēñ ika, doṣākwēh* durbbala winuwus,
 mwañ wadwānuñ rahayu milag, mitrādoh tañ musuh aparēk.
 *E. b. AG doṣākwēh. BCDGK déṣākwēh.

‘Get rid of discomposure. It is said only great sins and trouble come out of it, also good subjects go away, good friends are far and enemies are near.

65. Śāntāsih nitya tuhagañan, haywāpēs riñ kinatakutan,
 wadwā doṣa nya palē-palēh*, tan wruh riñ twañ ya guragaḍa.
 *ABDEG. b. E haywāpōs. c. CK palēh-palēh.

‘Be always patient and tender towards friendly [people], but stand firm against danger. A subject that sins again and again has no respect [towards you], he is insolent.

III

66. Kadyaṅgā niñ wēḍus upaman, bhītātwañ riñ kayu mañadēg,
 yapwan suṇḍé wijah umanèk, icchā tan sañsaya malayū.
 c. ABE wija.

‘Take for example a goat. It is afraid and respects a tree standing upright, but if [the tree] is aslant, then it will gladly climb on it without any remorse and go away without any worry.

67. Doṣāgōn wwañ jēñek añinum, maha ñ cittālua mawērō.
 pārūṣyēñ wwañ prakāṭa wēgig, rāhasyāsiñ winuni mētu.
 c. ABD wañ prakāṭa. C wañ mrakāṭa. E. wañ. G. ñ wañ praṭēka.

‘Drinking [liquor] is a great sin; one gets drunk, becomes unaware and his mind stupefied. [He] becomes rude and talks offensively. All secrets which should be kept private come out.

68. Haywādwa-dwāmuḥara hala, durbhāgāwās ta ya inupēt,
 mwañ wadwāsiñ* kuṭila katon, tan wiśwāsāna ta ikahēñ.
 *ABG. a. D haywāñdwa-dwāmuḥara. c. CDEK wadyāsiñ.

‘Do not speak untruths, which only causes trouble. If you are unfortunate, clearly you will be abused. If you see a wicked subject, dismiss him.

69. Nindā riñ wwañ ya ta manapis, tan saktā riñ wiśaya dahat,
 dyūtāsiñ duryyasana* kunēñ. yékānuñ tan gawayakēna.
 *C. a. CG manapis. c. ABDEGK durwyasana.

‘Cast aside your disregard for people. Do not be too fond of sensual pleasure. Gambling is also not a respectable occupation. Do not do that.

70. Nihan ta gawayanta nitya mañēmit prajā maṇḍala,
 wihāra pahayunta parhyañan umah bhaṭārāmērēñ,
 hawan patani pañcuran talaga sétu tambak taman,
 pēkēñ wwatan asiñ sakahyuna nikañ prajā yad-gawé.
 b. BD paryyañan. d. ABG yat-gawé. B sakahyuna.

‘These matters [I will tell] you should always attend to namely protecting the people and the kingdom. You should look after monasteries, holy domains, and temples. Roads, rest benches, waterspouts, ponds, dams, dykes, gardens, markets, bridges, which are requested by the people should be built.

III

71. Limanta ratha tuṅgaṇan lagi-lagin śraman sañjata,
mawèha kita karmma piṇḍa rēṣibhojanāṅkēn salèk,
ikaṇ kuśala hosakēnta ya kabèh pamūjā gēṇēn,
ya tonēn ikanaṇ sarāt kita janānurāgērikā.

‘The elephants, wagons, horses etc. should have manouvres regularly. Every month give to the sages food in the form of rice-balls. Encourage good deeds, increase divine worship. Show the people that you love them.

72. Wulatta rikanan manéwita kabèh watèk séwaka,
guṇa nya kalawan asihnya matuhan ikā tindhali,
suśīla saguṇātibhakti yadi tan sujanmā tuwi,
sayogya pahayun [n]ikā nuni-nunin sujanmālapēn.

‘Give your attention to all the attendants, especially observe their conduct and attachment to their master. If he behaves well, is very devoted and capable, though of humble origin, you should promote him, the more so if he is of good parentage.

73. Tatan wawaṇ awèha riṇ suka parīkṣanēntériya,
lumakwakēna ṇ ajña yan dadi rikā ta yan wèhana,
guṇa nya mapagēh manah nika sumiwyā saṇ bhūpati,
kitékana kināsihan subhaga dibya ratnopama.

‘Do not reward [an attendant] prematurely, before you examine him. Let him carry out an order. If he can do it, give him the reward. If he proves to be more capable and his mind is firm and devoted in the service of the king, then you are fortunate, and well beloved like a wonderful jewel.

74. Samaṅkana ikaṇ manéwita yadin salobhāsulit,
hanomarahakēn ya tan rahayu lāgi saṅkēn hala,
inētakēna cāra yékana pañawruhēn durjjana,
asiṇ lagi katon bēṇēr nya ya ta gopitan saṇ prabhu.
a. B yadi. c. B pañawruhé. G pañawru yēn. d. B gopita.

‘On the other hand if an attendant is greedy and troublesome and there are reports that his wickedness causes unhappiness, dispatch spies to investigate the wrong-doer. And what comes to light, whether it is correct or wrong should be considered [carefully] by the king.

III

75. Awās ya hala wighrahanta ika yan ulah nyān salah,
 hilānakēna yan sadoṣa wuwusēn wiwékan tēmēn,
 samañkana yadin r-ahat dēmakananta wēhēn suka,
 ya tékana wēnañ [ñ]anugraha lawan wēnañ wighraha.

‘If it becomes clear, that one has committed wrong deeds, he should be dismissed or sentenced to death after his case has been examined thoroughly and considered carefully. On the other hand, if he is acquitted you must give him a present to make him happy, that is [what you would call] generosity and justice.

76. Bhaṭāra Rawi yopamanta manasēñ sarāt tar mañēl,
 samañkana ta sañ prabhūmilañakēñ [n]ikañ durjjana,
 śaśañka magawé asih sira janānurāgēñ sarāt,
 awās ta kita mañkanāri yat ahāta riñ pun-punan.
 c. G śakaśāñka.

‘Your equal is the Sun (god) who burns the world relentlessly, likewise is the king in eliminating the evildoers. The moon gives love, he is well beloved by the people. Be careful, my brother, if you wish to be likewise, in caring after the multitude of people.

77. Gunuñ ya ta paḍanta bhūpati ikañ prajāñkēñ dukut,
 patūti guṇa-doṣa niñ [ñ] ulah ikā matañ nyān suka,
 ikañ prawara pora wargga wanatulya yāñkēñ [n] alas,
 kitékana ta siñha rākṣaka dumēh nya śobhāñ katon.
 b. D. patūni. c. G yan alas.

‘The king is like the mountains, his people the grass. Respond to all their good and bad deeds for their own welfare. The people, high and low, are like a forest, you are the lion, guarding over it, so that it looks beautiful.

78. Ikañ thāni prītīnubhaya guṇa niñ bhūpati lanā,
 ya sañka nyāñ bhogāñ hana pakēna niñ rājya* ya tuwi,
 asiñ sēñāluh nyékana ta tuluñēñ haywa humēñēñ,
 lima lwir niñ sākṣāt bhaya téka rikañ pora ya paḍēm.
 *ABE. b. C tana pakēna niñ. CDGK rajya.

‘The peasants and the king have to strive together for their common gratification, because they are producing the food needed in the city. Therefore, whatever their complaints, you may not sit idle, you have to give them your helping hand. There are five things that come as danger to the peasants, you should stop these.

III

79. Kinonkon sañ swāmīkana ta umarēn wanwa mapanas,
 maliñ makwèh lumrāñhala-hala lawan drohaka wanèh,
 kapāt nyékā sañ wallabha ya winilañ duṣṭa tan alah,
 lima mwañ lobhé sañ narapati nahan nyañ bhaya magōñ.
 c. G ya wilañ.

‘To be ordered by the master to go to hot regions, too many thieves that brings evil everywhere, besides rebels, the fourth are the favourites [of the king] who could also be said very wicked, and the fifth is the greed of the king. Those are the five great dangers.

80. Matañ nyāntēn tinhal sahana ni watēk niñ bala dēlōn,
 ikañ prajña wruh riñ naya winaya śila nya rahayu,
 tan adwāmwañ yatnān drēḍa maniwi tan lobha samatā,
 nahan pratyakṣantēn hala-hayu taman dadya manasar.
 a. G. nyā tinha.

‘Therefore my brother, observe the conduct of all your attendants closely. Those who are capable, versed in statesmanship, good natured, honest, careful in all their conducts and devoted in the service, not greedy, and calm, you should investigate about their bad and good sides, so that you would not be mislead.

81. Suniti prihtāntēn gagapi hati gōñēn guṇagaṇan,
 musuhtopāyan toh pisani panas iñ pāśa pahasat,
 iké śatruntad-don sahana [niñ]* pakēna mwañ kira-kira,
 tatan wēhētātābhawaha** gēsēñiñ drohaka rarāh***.

*S. **ABCDEG. ***ABCDEG. c. ABCDEGK sahana pakēna. d. K tatan wēhētātāwawaha. harah.

‘Be tactful, try to introspect, and expand your faculties. Try to get rid of your enemies once and for all, dry up the heat of the snare. Attack your enemies with all your might and means, do not let them rise again. Make your efforts to burn down all the rebels.

82. Ikañ mēñēt wruh nyēñ maniwi mulat iñ bhakti ya gawé,
 prayatna wruh riñ dé tan alēmēha riñ krētya rahayu,
 wērō niñ cittāgōñ ya ta hilañakēñ riñ hati lagé,
 swabhawēñ janmēkañ mada kaluṣa tātah ya manaput.
 a. C wru nyēñ. D wruh nyé. b. A wru riñ. d. G makadalūṣa.

III

‘One who is mindful of his knowledge about his attendants who are careful and devoted in their service, are careful in all their actions and do not retreat from good works. Perplexity should be rooted out from your heart, you must fight it. It is human nature, that bewilderment and perplexity overpower the mind.

83. Kaśaktin mwañ prajña kuśala ya ta bhoga nya tamalah,
surūpā tatwajñēñ aji ya sapujintékana kabèh,
kitāntēñ sañkēp riñ guṇagaṇa ikañ bhakti sudrēḍa,
hilantékāñ ambēk manaya-naya mattāmiṣa puji.
a. G kaśaktan. d. ACDEG mēttāmiṣa. B mētta miṣa.

‘Power and wisdom are appropriate and their enjoyment are not inconsiderate. You should hold friendly and highly intellectual people in high esteem. My brother, you are equipped with virtues and great devotion. Get rid of intriguants who intoxicate you with poisonous praise.

84. Nahan dé sañ nāthākēmita irikañ bhūmi subhaga,
parārthāsih yāgōñ saka lara nikañ rāt winulatan,
tumiñhal yatāsiñ sawuwus ikanāñ śāsana tinūt,
tēpēt māsih tar wruh kuṭila milag iñ bañcana dumèh.
b. B ikañ.

‘Thus is the way a king looks after his prosperous kingdom. Benevolent, and with great love he guards against misfortune that might harm his people. Consciously he follows all the teachings of the holy scriptures. Actions, strict but generous, without mercy towards evilness, keep misfortunes away.’

85. Nahan tojar sañ Rāma manēkēt iñ antēñ mapagēha,
saharṣāmbēk sañ Bhārata ta rumēñō śabda karuṇa,
manēmbah māmwiṭ sañ Bharata ri sirañ Rāmawijaya,
lawan wadwākwèh mwañ sahana-hana niñ bhrētya mamuhun.
d. G. sahana nikañ.

Thus were the words of Rāma giving firm guidance to his brother. Bharata was happy to hear his benevolent words. He paid obeisance to Rāmawijaya (the victorious Rāma) and with his multitude of troops and followers took leave.

III

86. Atha lumaku mulih sañ Kékayīputra luñhā,
 tinawanakēn [n]irékañ pādukātyanta dibya,
 ya ta siniwi sinēmbah dé nikañ wwañ ryy Ayodhyā,
 Bharata sira tamolah bhakti mañrākṣa rājya.
 c. B yy Ayodhyā.

So the sun of Kékayī returned home, bringing along with him the great sandals. They became the object of worship for the people of Ayodhyā, whilst Bharata stayed there to look after the kingdom.

CATURTHAS SARGGAH

CHAPTER IV

1. Ndat atīta sirār hanèn kaḍatwan, sira sañ Rāma hanèn alas tamolah,
 rikanan giri Citrakūṭa r-uṅgu, kalawan Lakṣmaṇa Jānakī susatya.
 a. B sirā.

Let us leave those staying in the palace. Rāma lived in the forest of the mountain of Citrakūṭa, together with Lakṣmaṇa and the devout Jānakī (daughter of Janaka.).

2. Hana tāsrama sañ mahārṣi Atri, ya tikānuṅ pinaran [n]irañ tigan wwañ,
 atigorawa sañ mahārṣi mañliñ, karuṇékañ śaraṇāgatātīdibya.
 b. C pinarān [n]irātigan. c. C mojar. d. A taruṇéka. BCE karuṇéka.

The three of them went to the hermitage of the great sage Atri. The great sage welcomed them most respectfully, [as he] had pity for the noble refugees.

3. Tamatar malawas sirār hana nka, hana tālas karēnō pratīta riñ lwā,
 atibhiṣaṇa Daṇḍakā naranya, ya paran sañ Raghuputra Rāmadéwa.
 a. BE sirā.

They stayed there a short while. The son of Raghu, Rāmadéwa then went to a vast and most dangerous forest, which was already known from ancient times, called Daṇḍaka.

4. Umahas sira ta hanañ katakut, kalawan sañ ari lèn priyā nira,
 hana rākṣasa rodra yéka mañsö, umahā mātyana donya tan kalèn.
 b. B halawan.

He entered [the forest] together with his younger brother and his beloved wife. Then there was a dreadful demon blocking their way with the sole intention of killing them, nothing else.

5. Si Wirādha naranya tan panoli, i ruhur n-uṅgu suku nya wèh sumuñsañ,
 atirodra tañanya pañlaku nya, atakut Mrētyu tumon ya rodrrarūpa.
 a. AE hanoli. D panoli.

He was the unequalled demon Wirādha (by name), he was upside down, he walked with his hands, whilst his legs were above. [Even] Mrētyu (Death) was afraid when he looked at his dreadful form.

IV

6. Umulat ta naréndraputra kālīh, sira tātar matakut masö tumandañ,
awamāna ikañ Wirādha mūrka, tumahā sañ nrēpaputra hīnaśakti.

The two princes were watchful and not afraid. They stepped forward to attack. The wicked Wirādha was presumptuous, thinking that the princes were not powerful.

7. Umasö mañañ tutuk nya malwa, kadi rañdö ta suku nya bhinna yāgön,
maluñid kadi gañjiran kuku nya, ya ta pañduk nya ri sañ naréndraputra.
He advanced with his mouth wide open, his widespread big legs were like capok-trunks, his nails were pointed like spurs, with which he stabbed the princes.

8. Umulat sira kārwwa śīghra mañsö,
sumikēp kārwa matuñggalan suku nya,
sinēbit* wadi dé nirār dudut ya,
mati tātan pabiśān siwak [k]awak nya.

*BDE. c. ABCK sinēbēt. D sinēbit[t] wadi. d. AB mati tan pabiśa.

Alert they both stepped forward, quickly grabbing his legs, one each. They pulled forcefully and tore his body apart, so that he died without doing any harm [to them].

9. Ri pējah nikanāñ Wirādha mūrka,
umahas sañ nrēpaputra nirbhayātañ,
tēmu ñ āśrama dibya śoba rāmya,
patapan sañ Śarabhañga yoga siddhi.
c. C ñ āśrama.

When the wicked Wirādha was killed, the princes pressed on without fear. They arrived at an extremely magnificent hermitage of the perfect yogin Śarabhañga.

10. Sira sañ rēṣi siddha dibya yogī, wihikan riñ paramārtha tatwa sūkṣma,
paripakwa samādhi niṣkalēñka, dadi mamwīt ta siromarēñ kamokṣaṇ.
a. C yogi.

The sage was an excellent and holy yogin, an expert in the Supreme (ethereal) Truth, completely conversant in faultless *samādhi* (abstract meditation). Then he asked leave to return to heavenly Bliss.

IV

11. Kita Rāma naranta rājaputra, kami mamwita marérikañ kamokšan,
 lalu bhāgya tēmēn kitāt para ñké, kita Nārāyaṇa maṅgalanku dibya.
 b. BCDE marā rikañ.
 'O, Prince Rāma, I would like to ask your leave, to return to heavenly Bliss. How fortunate [I am] that you have come here, as you are Nārāyaṇa, an auspicious omen for me.
12. Hana tāśrama sañ Sutikṣṇa yogī, yatikānuñ wēgilēnta tat makūña,
 maparō ya taman madoh sañka ñké, rēṣi yogī śaraṇānta sañ Sutikṣṇa.
 'There is an hermitage of the yogin Sutikṣṇa, where you can take refuge. Do not worry, it is not far from here and the yogin Sutikṣṇa will be your shelter.'
13. Iti nā ta wuwus nirañ tapaswī, dadi tāyoga sirāsamādhi siddhi,
 magawé ta* sira bahnidhāraṇa, magēsōñ śirṇna awak nirāpasah.
 *A. c. BCDEK magawé sira.
 Thus were the words of the ascetic. So he made a *yoga* (meditation) and reached the perfect *samādhi* (last stage of *yoga*). Fire issued from his body which was burnt to ashes and scattered [by the wind].
14. Atha mokṣa sirañ mahārṣi siddhi, kawēkas sañ Raghuputra Rāmadéwa,
 umuwah manusup sirēn alas gōñ, tēmu tékāśrama sañ Sutikṣṇa yogī.
 When the perfect great sage had reached heavenly Bliss leaving the son of Raghu, Rāmadéwa behind, [Rāma] then penetrated again into the vast forest and arrived at the hermitage of the yogin Sutikṣṇa.
15. Saphalān winēgil sirañ Sutikṣṇa, karuṇā riñ wanawāsakātithi* ya,
 malawas ta naréndraputra Rāma, rikanāñ āśrama wēt nyasih mahārṣi.
 *S. b. AC riñ wañ anāsakātiti ya. BDE riñ wañ anāsakātiti ya. K wañ anātha kātithi ya.
 The yogin Sutikṣṇa was worthy of being taken as refuge, as he had pity for his guests who were banished into the forest. Prince Rāma stayed a long time at the hermitage, because the yogin loved him very much.
16. Umahas ta sirēn tapowana, tinamuy dé nira sañ mahāmuni,
 phalamūla pawēh nirañ rēṣi, yatikāhāra nirār hanēn alas.
 a. B tapohana.
 He wandered around in the forest, and gave food to the great monks in the form of tuber which was also his [own] food while living in the forest.

IV

17. I sēḍēn nikanān wēnin tēka, maturū sañ nrēpaputra riñ [ñ] alas,
kalaśā nira ron ikañ kayu, umahā mabrata dhīra tar lēgö.

When night came, the prince slept in the forest, using leaves of trees as a mat, because he intentionally wanted to do penance firmly and continuously.

18. Rahina nya mahas sirēn alas, mrēga yā* téka gawé nirāburu,
mamatika kēnas rikēn alas, ya pamūjā nira nityakāla ya.
*DE. b. ABCK ya.

When it was morning, he went into the forest to hunt deer. He killed them and used them as his regular offerings while in the forest.

19. Wiku paṇḍita wédapārāga, umahas māmēñ-amēñ riñ āśrama,
rasikā tinamuy ya dé nira, pinakāhāra sasēṣa sañ tamuy.
c. BE ta.

When brahmins versed in the *wedas*, came to enjoy themselves at the hermitage, they were offered food by him, and ate what was left by the guest.

20. Wiku rūpa nirār hanēn alas, paḍa santoṣa rikañ kulit kayu,
kayu yéka kadañ nirādasih, ya pañhūban* nira kāla niñ panas.
*S. c. A nirāḍasih. d. ABCDEK pañōban.

His appearance, while living in the forest was like that of an ascetic, and he clothed himself in clothes of tree-barks. The trees were his close companions and his shelter when the sun was hot.

21. Sira tāpasawēṣa yan katon, ndan ikāñ ayudha yéka tan kasah,
abhayā nira* sañ mahārṣi don, brata sañ wīra rumākṣa sañ wiku.
*ABCDE. c. ABCDE sabhayā. K nirañ.

He looked like an ascetic, but he was never separated from his weapons. His purpose was to protect the great seers from danger. Protecting the ascetics is a penance for members of the warrior-caste.

22. Patapan ri samīpa niñ gunuñ, paḍa kapwénahasan ta dé nira,
kinēmit ya rinākṣa riñ bhaya, suka ménak ta pahoma sañ rēṣi.

He visited all the hermitages on the slopes of the mountain and protected them from danger, so that the sages were happy and felt at ease when performing their offerings.

IV

23. Salawas nirar ungu riñ [ñ]alas, tamatan lèn inanèn-anèn ira,
 suka duhka nirañ mahāmuni, ya cinitta* winiwéka riñ hati.
 *ACDE. d. BK cīñtā.

During his stay in the forest, there was nothing else in his mind but the well-being of the great monks. This was what he cared for and thought about.

24. Saphalār wēka sañ Raghūttama, ikanañ citta parārtha kéwala,
 tar upékṣa* lara nyawak nira, prihatah kāryya nirañ mahāmuni.
 *ABCDE. c. K apékṣa.

Prince Raghūttama (the greatest son of Raghu) was really outstanding, as his mind was occupied only by his striving for the weal of others, without paying attention to his own sufference. He worked only to be of service to the great monks.

25. Kramakāla umèh kulēm tēkā, rikanān āśrama sāndhyawéla ya,
 tamatar malupèn bratājapa, kadi sañ tāpa susatya* sātawika.
 *ABCDE. d. K sañ tāpasa satya.

Day had passed and nightfall came. It was evening in the hermitage. [Rāma] did not forget to perform *brata* (religious practice) and *japa* (prayers), as befitted a devout and truthful ascetic.

26. Rahina nya atīta tañ kulēm, sakatambé umuwah sirājapa,
 tamatar kalupan hēlēm-hēlēm, matutur tèn brata dhīra niścala.

It was dawn and night had gone. At daybreak he prayed again, and he never forgot to do that, always keeping in mind his firm and unweaving *brata* (religious austerities).

27. Hana Śūrpaṇakhā ta rākṣasī, ya tikā cāra nirañ Daśānana,
 umahas ya rikāñ alas kabèh, tēka riñ Daṇḍaka kānanāśrama.

There was a she-demon called Śūrpaṇakhā, a spy of king Daśānana, who was roaming the forest, [and once] came to the hermitage in the Daṇḍaka-forest.

IV

28. Tinĕmu nya ta sañ nrĕpātmaĵa, riñ alas kāwit amĕt sĕkar sira,
kalawan Janakātmaĵādulur, sira tar kāntun asiñ paran tumūt.

She found by chance the prince in the forest picking flowers together with Janakātmaĵā (the daughter of Janaka), who was never separated from him wherever he went.

29. Dadi mūr yya tumon sirādulur, ikanañ Śūrpaṇakhā ta kĕrañan,
manusup ya rikāñ alas wanĕh, tĕmu sañ Lakṣmaṇa tāñalap sĕkar.
c. B mānusup.

And when she saw them together Śūrpaṇakhā ran away, out of shame, into the forest and met Lakṣmaṇa [also] picking flowers.

30. Kĕna kāma sarāga yan wulat, magawé bhāwa mahiñji yan laku,
paripūrṇa awak nya riñ hayu, wulan iñ purṇamakāla tulya ya.
b. C han laku.

On seeing him, she fell in love [with him]. So she took another form, she became perfect in beauty, [her face was] like the full moon and [she] walked with style.

31. Maḍĕmit sapĕgĕg tĕnah nya māmbĕt,
mamanis lĕn pamata nya rāmya molĕm,
malurus ta pupū nya lĕn wĕtis nya,
jariji nyānuji laṇḍak ujwalābāñ.

Her waist was small, just two spans of the hands and supple, her eyes, beautifully shaped, were sweet and calm, her thighs and calves were well formed, her fingers were like the spines of a porcupine with brilliant red [nails].

32. Jaghana nya magōñ susu nya buntĕr,
maputih huntwalaris iruñ nya śobhā,
sĕsĕranya mañik manojña saśrī,
masĕkar rāmya marumpukan masumpiñ.

a. A bundĕr. C jagana nya. b. B huntu. c. B mañin. d. D marūmpukan.

Her hips were large and her breast full, her teeth white and straight, her nose fine, her jewelled earrings were marvellous and attractive, and she wore ornaments, of lovely flowers on her head reaching to her ears.

IV

33. Mamanis ta wulat nya lèn guyu nya,
 ikana lwir nya makin sarāga mahyun,
 ri sawèt ni hiyunya* tā iraṇ nya,
 ri sirāṇ Lakṣmaṇa yan masö ta mojar.

*S. c. ABCDEK hayu nya.

Her look and smile were sweet. It seemed that she became more in love and passionate. Because of her strong desire she lost all sense of shame, and approaching Lakṣmaṇa she spoke :

34. Kaka Lakṣmaṇa hé Sumitraputra, aku mūrccā kēna kāma dēnta,
 asihanta kunēṇ taman pahīṇan, hulunantāku baśā kité tuwuhku.
 b. ACDE dēnta tibra. c. C pahīṇan. d. A kitēṇ.

‘O, my dear Lakṣmaṇa, son of Sumitrā. I am deeply in love with you. Give response to my unlimited passion, let me be your slave, take me !

35. Sālawas ni huripku tan kasāha, ri kitāsīṇ saparanta tan madoha,
 sapakonta riké ṇhulun kadadya, ri sēdēntāt anumāna riṇ kēnēṇ hyun.
 c. ABCDE iké ṇhulun. d. A anumantā. C tat hanumāna.

‘Let us not be separated as long as I live. Let me always be near you and with you. I will do what you ask, as long as you fulfil my need.’

36. Iti nā wuwus nya tā iraṇ nya, sinaput dé ni panah bhaṭāra Kāma,
 sumahur ta sirāṇ sinoma-somah, sira saṇ Lakṣmaṇa gadgada* ta dé nya.
 *B. a. A ta. b. B manah. c. B sinomah-somah. d. CD gadgadā. K gadgata.

Thus were her words without shame at all, as she was overwhelmed by the arrows of the god of Love (Kāma). Lakṣmaṇa, to whom she had proposed, answered with surprise.

37. Aparan kita dibyarūpa mojar, ryyapa saṅkanta amānuṣākrētinta,
 tamatat* matakut rikēṇ alas göṇ, tak anon ṇ waṇ tuwi lèn anuṇ tēka ṇké.
 *E. b. ABE yyapa. c. ACDEK tamatan. B tamatak.

‘Who are you (who speaks to me), O, beautiful one ? Where do you come from, O, superhuman one ? Are you not afraid to be alone here in the forest ? I do not see anyone else [with you].

IV

38. Lalu dinya hayunta kādbhutaku, apa jātinta yan apsarī kunēn,
 paricāra winēh ya kāntuna, kita kanyāhayu towi tuṅga-tuṅgal.
 a. A kādbhutaku. C kadbhutānku.
 'I am amazed at your divine beauty. What are you? Are you perhaps a heavenly nymph, or a lady of the court who has been left behind? You are a beautiful young lady and all alone?
39. Nya dumēh aku saṅsayā tēmēn, kita mojar [r]yyaku tan kēnēn iraṅ,
 kadi mēdi wuwusta maṅlaré, kita déwākrēti manuṣa ṅhulun.
 'That really makes me suspicious. You speak to me without feeling ashamed. Your words seem only to tease and to hurt. You are a divine being, I am human.
40. Yuwatī kita kanyakā kunēn, adhawātah lakunta ta diṇḍarā*,
 ya mataṅ nya taman kēnēn iraṅ, ta wuwus torasi ri ṅhulun [n] ari.
 *S. b. ACDEK. athawātah palakunta diṇḍaré. B athawatah palakunta diṇḍaré.
 'You are a young lady and perhaps still a virgin, but you act like a widow not an innocent girl. That is why you are not shy, and do not talk to me in a respectful way.
41. Kalawan [n] aku tak sayogya* wēh, ri kakaṅku t-para yogya māsih,
 sira Rāma naran nirēn jagat, anumānēn kēna rāga mūrccchita.
 *ABCDE. a. ACE tat. BD tan. K tak. b. ABCDE k-para.
 'Besides I am not fit [for you]. Go to my brother. He is well-known throughout the world and his name is Rāma. He is more able to respond to one who is overwhelmed by deep passion.
42. Guṇamānta sēḍēnta yowana, sira saṅ Rāma māsihé kita,
 wihikan maṅiriṅ [ṅ] anakḱēbi, sira tamolya* ri kahyunanta wēh.
 *CD. a. B yohana. b. BCDE saṅ Rāghawa. c. C maṅiriṅ anākēbi. d. AE tāmolya ri.
 BK. siratah molya.
 'You are virtuous and young, Rāma will love to have you [as a wife]. He knows his way with women, surely he will respond to your wishes.
43. Amanis pamata[n] nirālaris, paṅawak sahya lawan mukābuṅah,
 tuwi bāhu nirāwiḍaṅ katon, paṅalah śatru gawé nya riṅ raṅa.
 a. A niralaris. b. A mukabuṅah.
 'His look is soft and sweet, his figure fine and his face is handsome. Besides he has broad shoulders and he is a slayer of his foes in battle.

IV

44. Hana kadga nirātitikṣṇa ya, tan adoh yadyapi yan tēkān musuh,
tinahā ikanañ raṇān tēkā, ya karākṣā nira don ikañ tēwēk.
d. A nirā.
'He has a very sharp sword which he has always with him in case there is an enemy. If there is danger of a fight, then that sword is his protection.
45. Wwara tāyudha lèn laras magōn, taya tāñ wwañ umēnañ mayat tikā,
pañalah nira riñ musuh kabèh, ikanañ rākṣasa mūrka sāhasa.
a. BCD wara. b. A mayat i ya. B. tañ wañ. CD mayat ika. d. A sāhasa. B ikānañ.
'He has also an extremely large bow, no human being is able to draw it. It is his weapon with which he defeats all his enemies. The wicked and brutal demons,
46. Sumukū patapan mahāmuni, hana mighnēkana yajña sañ rēṣi,
rēṣisātru ya mēlik in wiku, ya pinatyan [n]ira tan paśēṣa ya.
who have attacked the hermitages of the great sages and disturbed their offerings, who are the enemies of the sages and hate the sages, he kills all of them completely.
47. Suka sañ rēṣi nirbhayēn alas, ri kadibyan nirañ āryya Rāghawa,
ya matañ nya sayogya yat* siwin, kita bhāgyan yadiyat paré sira.
*ABCDE. c. K yan. d. A bāgya. C yadiyāt.
'The sages are happy and have nothing to fear in the forests, owing to the power of Rāghawa. That is why you best marry him. You will be delighted if you are near him.'
48. Wara Lakṣmaṇa nā* ta lin nira, ikanañ Śūrpaṇakhā gēlāna ya,
rumēnō guṇa sañ Raghūttama, dadi mañsō ya saharṣa yan tēka.
*CD. a. AE Lakṣmaṇāta. BK na ta.
Thus said the excellent Lakṣmaṇa. Śūrpaṇakhā was dismayed when she heard about the virtues of Raghūttama. So filled with glee she approached [Rāma].
49. Satēka nya wuwus nya tan kalèn, sira sañ Rāma wawañ sirāsahur,
ari dibya hayunta komala, lalu hémanta ya tan katanṅapa.
b. A sira Rāma. sira sumahur. d. A katanṅama.
In front of Rāma she said bluntly what she wanted. Rāma replied quickly: 'My dear, your tender beauty is miraculous. It is really a pity if it does not get [worthy] acceptance.'

IV

50. Nya sirāri ariṅku tar madoh, sira Sītā karēñö rikēñ sarāt,
 tamatak manāñen-añen wanēh, rasikā tuṅgal atah kurēñkwari.
 a. A taman madoh.

‘Look my dear, my wife is not far away. She is known to the world by the name of Sītā. I do not want to think of marrying another girl, only her.

51. Nya kunēñ wuwusañkwi yogya ya, ikanāriṅku si Lakṣmaṇāt para,
 kurēna nya kitāri māsiha, kita kanyā ta surūpa komala.
 b. A Lakṣmaṇa t-para.

‘But let me advise you of a better plan. I have a younger brother, Lakṣmaṇa. Go to him, marry him. He will love you, as you are a gentle and lovely girl.’

52. Raghuputra nahan wuwus nira, ikanañ Śūrpaṇakhā maluy ta ya,
 i siran taruṇāryya Lakṣmaṇa, alah ahyun kēna kāmabāṇa ya.
 d. A kāmabāṇa.

Thus said the son of Raghu. Śūrpaṇakhā returned to young Lakṣmaṇa, more desirous owing to the effect of the arrow of Love.

53. Umasö ta taman kēñen iraṅ, sumēḍēk kērañ-iraṅ ulah nya wēh,
 tan ulah nikanāñ anakkebi, pinakolah nya ya nīca kaśmala.
 a. ABCDE umasö ya. b. A érañ. d. B nicā.

She came without a sparkle of abashment and squatted [in front of Lakṣmaṇa] very indecently. Oh! It is not the conduct of a woman, but that of a debased and dirty [female].

54. Umulat mañiñēt-inētakēñ, sira sañ Lakṣmaṇa kādbhutañ manah,
 kala mūrka iké ta rākṣasī, ya ta sandéha sirār sikēp ta ya.

She looked at him with longing eyes. Lakṣmaṇa was suspicious. ‘This is a wicked and immoral she-demon.’ Realizing thus, he seized her.

55. Tinēwör nira nāsikā niké, ikanéruiñ nya huwus pēgat hilañ,
 umēsāt ya mibēr marēñ lañit, mētu jati nya ya rākṣasīñ katon.
 a. B tinuwēr. d. AE nya rākṣasāñ. B rākṣasī.

And cut her nose off. As she was noseless, she flew up into the air and changed into her original form, a she-demon.

IV

56. Aku Śūrpaṇakhāku rākṣasī, kita tan wruh ryyaku mūḍa kāśyasih,
jaga yatna huripta rākṣa ya, biṣamāt mātya tēkā kakaṅku śīghra.
b. ABE yyaku muḍa.

'I am a she-demon, Śūrpaṇakhā is my name. You do not know me, o, silly fool. Look out! Be on guard! Protect yourself. If my brothers come, you will soon be cruelly killed.'

57. Khara Dhūṣaṇa rakṣasottama, rikanan śākti paḍa nya tan hana,
aniwāryya ya wīra riṅ rāṇa, kita kālih uliha nya yan tēkā.
'Khara and Dhūṣaṇa are champions of the demons, unparalleled in power, irresistible and heroic in battle. You both will fall victim when they come.'

58. Ri huwus ni wuwus nya maṅgēmēr, malayū Śūrpaṇakhānaṅis ta ya,
winēgil nya kaka nya śīghra ya, Triśirah mwaṅ Kara lèn si Dhūṣaṇa.
b. BCD malayūn.

After she delivered the threat, Śūrpaṇakhā ran away weeping and quickly took refuge to her brothers, the demons Triśirah, Khara and Dhūṣaṇa.

59. Kaka hé Triśirah tuluṅ ṅhulun, lalu tad wruh ri laraṅku mohita,
tamatan paṅaṅn-āṅn kita, ikanaṅ śatru ya sāhasé ṅhulun.
a. C tuluṅ hulun. b. ABDE tag wruh. c. A maṅaṅn-āṅn.

'Well my brother Triśirah, help me. You do not yet know my sorrow at all. You will never believe that enemies have been violent towards me.'

60. Wwara Rāma ṅaranya tāpasa, hana tāri nya ṅaranya Lakṣmaṇa,
wikubhāwa katon mahārdhika, gumēgō ṅ ayudha duṣṭacitta ya.
a. A tapasa. BCD wara. BC tāpaśa.

'There is an ascetic Rāma by name who has a younger brother called Lakṣmaṇa. They look like venerable ascetics, but they are evil and have weapons with them.'

61. Paribhūta wēnaṅ ya sāhasa, tumēwōr téka iruṅku nirghrēṇa,
tuwi tan hana doṣa ni ṅhulun, ikanaṅ Lakṣmaṇa yomahāwēgig.
b. B tékaṅ.

'They were outrageous and violent, brutally severing my nose, though I did nothing wrong. Lakṣmaṇa is the insolent rascal.'

IV

62. Yadiyat hēñēñāta riñ musuh, tat asēñhit hana sāhasé ñhulun,
apa dona ni jīwitañku wēh, apa tak péruñ* irañku tan sipi.

*CDE. a. AC yadiyan. b. ABCDE tan. c. A niñ. d. ABK séruñ.

‘If you do nothing against the enemies, and are not angry if one is violent against me, what is the use for me to go on living? I am very ashamed because I have no nose.

63. Prabhu Rāwapa nātha ni ñhulun, tuwi makwēh ta kakañku rākṣasa,
tamatar matakut [t] ikañ musuh, ya masampé ryyaku tan pakāraña.
c. AC tamatan. DE mmatakut. d. A pakarana. E yyaku.

‘I am a subject of king Rāwapa, and my brothers, demons are many. Still those enemies are not afraid, they insult me without reason.

64. Aparan ta guṇañku yak hanā, lēhēñañ* mātya kunēñ misan-misan,
yadiyat hēñēñāta riñ musuh, tat asēñhit hana sāhasé ñhulun.

*BCDE. a. ABCDE yat hanā. b. A lēhēñañ. K lēhēña. c. ABCDE yadiyan.
A. hēñēña ta.

‘What use is it for me to exist? It is better that I die, if you do nothing against the enemies, if you are not enraged with one rendering violence against me?

65. Ya matañ nya yadin hanāsihanta, ikanañ Rāghawa Lakṣmañolihanta,
aku niśśaraṇā kitāśrayaṇkwa*, yan agōñ śakti nikañ musuh prihēnta.

*BDE. a. A hana. c. A niśaraṇā. AK kitāśrayaṇku. d. C prihanta.

‘Therefore, if you have pity on me, kill Rāma and Lakṣmaña. I am alone, you are my refuge. If you have courage, fight the enemy.

66. Apa tan pasahāya tuṅga-tuṅgal, phalamūlāsana yāmañan gañan,
daluwañ wēḍihanya rūkṣa duhka, ikanañ sakṣaṇa yālahāta dēnta.

‘They are without allies, they eat only fruit, tuber and vegetables. They are clad only in torn tree-barks of poor quality. You will kill them in a second.’

IV

67. Kala Śūrpaṇakhā nahan ujar nya,
 Trisīrah krodha ya maṅgētēm masēñhit,
 Kara Dūṣaṇa lèn sarodra* matta,
 manēpak bāhu masiñhanāda mojar.

*ABE. c. CDK parodra.

Thus said Śūrpaṇakhā. Trisīrah was enrage, ruthless and revengeful. Kara and Dūṣaṇa were also mad with anger, while beating on his arms, roaring like a lion, they spoke :

68. Ari Śūrpaṇakhā tamat saśoka, kami kālih ta makolihékanañ wwañ,
 takarin narabhakṣakāmañan wwañ, taya doṣa nya tuwi n pējah ya dēñku.
 b. BD mami. BCDE wañ.

‘My little sister Śūrpaṇakhā, do not worry. We all will take care of those human beings. Moreover we are by nature man-eaters, though they are sinless, we kill them all the same.’

69. Ri huwus nya masiñhanāda mañkat,
 kalawan rākṣasa bhrētya kapwa sañkēp,
 tēka yēñ patapan parēñ ya mahyā,
 paḍa mañsō sumahab lawan bala nya.
 c. A mahya. B mayā.

After they roared like lions they set out, together with all their well-armed demon troops, heading for the hermitage they shouted aloud together, and advanced in groups with the troops.

70. Mapapan makatap-katap ya sañkēp,
 matilañjañ majajar kabèh mapañjañ,
 magalah magalak malād ilat nya,
 malipuñ puñ juga riñ wēgig[g] umañkat.
 d. B wēgil.

They were equipped with shining shields, clad only in loincloth. They marched in long rows, holding lances and looked fearful with their tongues out, [others] with short javelins looked full of brutality.

71. Saḍatēñ nya kabèh mañēmbuli, sira sañ Raghawa Lakṣmaṇomasö,
 pinanah nira tan paśéṣa ya, hibėkan wañkay ikañ tēgal kabèh.
 c. B yā. d. D i tēgal.

On arrival they attacked together. Rāma and Lakṣmaṇa came forward and shot them all dead. The field was full of their dead bodies.

IV

72. Hana bhinna siwak [k] awak nikā,
 hana timpañ pinanah pupū nya timpal,
 tahulan ni hulu nya ya rēmuk,
 hana mānañ-manañ an hilañ tañanya.
 a. C bhinnañ. b. A sukū nya. c. A rēmuk. B yan.

There were those whose bodies were torn into pieces, some had their legs shot off, others were smashed in the head and there were those who lost their arms and yelled [with pain].

73. Kumētēr sawanèh hanālayu,
 hana mérañ umaluy pwa yékañāmūk,
 ri muka nya mabāñ mulèk mētu n rāh,
 gumaluñgañ ri gulū nya rodra tañ hrū.
 c. C mētu rah. b. A pwékanamuk.

Others ran away trembling all over their body. There were also those who were ashamed to run away and attacked fiercely. Their mouths were red with blood spurting out, whilst arrows were sticking out of their necks.

74. Bala makabalasah wanèh kabuñcañ,
 dadi mapulih Triśirah masö masèñhit,
 sarabhasa magalak ulā paḍa nya,
 Garuḍa paḍā nira sañ naréndraputra.

The demon troops were smashed and repulsed. Triśirah advanced outrageously to counter-attack. He was wild and savage like a dragon, and the prince was like Garuda.

75. Inarah-arāh ikā gulū nya riñ hrū,
 hana warayañ dadali jugāñlayañ ya,
 sunisita maputih télas malañḍēp,
 ya mēgatakēn ri gulū nya rāh nya muñcar.
 a. B inarah-ara. b. A ḍadali. d. BCD rah.

The prince aimed at the neck [of Triśirah] with an arrow which flew like a swallow. The white arrow was razor-sharp severing his neck and blood gushed out.

76. Hulu makabarubuh tibā kabèh nya,
 kadi ta ya pārśwa nikañ gunuñ rubuh rūg,
 tat ujara ta takut nirañ tapārēs,
 tuwi bala rākṣasa tan wēnañ mulat ya.

His heads fell down like a landslide. The ascetics were afraid beyond description, even the demon-soldiers were too frightened to look at it.

PAÑCAMAS SARGGAH

CHAPTER V

1. Atha ri pējah Trisīra śīghra hulū nya tibā,
dadi ta masö masēñhit ikanañ Khara Dūṣaṇa lēn*,
saha bala mañlayaṇ kadi ta mégha katon ahirēñ,
karatala kadga cakra winawa nya ya tulya kilat.

*B. a. ABD śirṇna. b. ACDEK wēh.

After the death of Trisīrah [and his heads had fallen down], swiftly Khara and Dūṣaṇa advanced outrageously. Together with his troops they flew up and looking like a black cloud, the swords, maces and discuses they brought along, were like flashes of lightning.

2. Hana mamanah wanēh kadi ta bajra panah nya biṣa,
tali ni panah nya rodra kumupak* kaharan gēlapa,
Raghusuta bāyubajra ya paḍā ni panah nira bāp,
ya ta kumēnékanañ kala tibā sahana nya pējah.

*ABCDE. b. K kumukap.

Those shooting with arrows, [their arrows] were like thunder, the string of their bows sounded like thunder-claps. Raghusuta's arrows were like thunderstorm hitting all the malicious [demons] who fell down dead.

3. Rī pati nikañ musuh si Khara Dūṣaṇa lēn Trisīrah,
makin asēkēl gēlāna ta si Śūrpanakā manañis,
dadi malayū tēkēnajakēn ta kaka nya pējah,
ri sira ta sañ Daśānana masö ya mahā manēsēl.

d. A Daśāṇaṇa.

When Khara, Dūṣaṇa and Trisīrah were killed, Śūrpanakhā became more and more distressed and cried grievously. She ran away to report the death of her brothers to Daśānana. [On arrival] she spoke remorsefully.

4. Prabhu kita Rāwaṇātīśaya śakti jayēñ bhuwana,
praṇata musuhta bhakti matakut sahana nya kabēh,
surapati sañ hyañ Indra tuwi bhakti sira praṇata,
katham api durnaya pwa kita hīna tamat panulus.

a. A śākti. d. A ḍurnayā. hiṇa tamatan anulus. B. taman [n]anulus. CD taman [h]anulus. E taman kanulus.

'O king, Rāwaṇa, you are extremely powerful and victorious throughout the world. All your enemies are afraid; humble they pay tribute to you. Even the king of the gods, god Indra respectfully makes his homage. However, your policy is wrong and bad. You are not honest.

V

5. Hana kari cārakanta ya kinon mahasēñ prēthiwī,
sumusupanāñ alas biṣama śatru hanā matapa,
ya tika tahānta haywa humēñēñ pwa kitēñ biṣama,
ya ika kadurnayanta amēñāni balanta pējah.
d. Kaḍurṇayanta.

‘You have sent your spies to every part of the world, to enter forests where dangerous enemies were making asceticism. Think about that and do not remain idle concerning that danger. [To your subjects] your bad policy leads to the death of your subjects.

6. Si Kara si Dūṣaṇa Trisira sūra sudhīra pējah,
lumaku kinon matuṅwa rikanāñ giri Daṇḍaka ya,
mati kapisan taman pabisa dé nika sañ matapa,
prakaśita Rāma Lakṣmaṇa matī ya taman pamales.
a. BDE śūra. d. ABC prakasita.

‘The courageous Kara, Dhūṣaṇa and Trisirah, who were assigned to keep guard in the Daṇḍaka-forest, were heroically killed by the ascetics, well-known by the name of Rāma and Lakṣmaṇa, without being able to render any harm.

7. Sahana-hananta mātya kita dé nya si Dāśarati,
ya ta walēsēnta toh kira-kiran pējaha nya huwus,
saphala ikā kasēñhitakēnéka pējah nya kabēh,
apan anipis pagērtā yadiyan mahurip biṣama.

‘All your attendants were killed by Dāśarathi (the sons of Daśaratha). Avenge them ! Make plans that they be killed as soon as possible. It is necessary that they be killed [out of revenge], or your defence will become weaker and weaker. It is dangerous while they are alive.

8. Kita mamañan magoṣṭi mañinum saha bhrētya wijah,
wiṣaya kasakta tat [t]aṇēñ-anēñ ṇ awasāna pijēr,
kita wēgig iñ musuh dañu-dañu magēlōm aṇawit,
hana paribhūta śatru tamatan pamalēs pwa mēñé.
b. B awasāna.

‘You hold noisy parties with your attendants, eating and drinking. You give in to sensual pleasures, you never think of the future. In the past you were ruthless towards the enemy, and liked to ambush them, but now there are aggressive enemies, and you do not raise a finger.

V

9. Rikanañ alas ri Daṇḍaka sirañ tapa tar matakut,
 pratidina homayajña ginawé nira kapwa lanā,
 tuwi taya rākṣasāñipik-ipik rikanañ patapan,
 Raghusuta Rāma Lakṣmaṇa atah katakut nya kabèh.
 c. B raksasañapik-apik. D raksasāñipi-ñipik.

'The ascetics in the Daṇḍaka forest have nothing to fear. Every day, regularly they make their offerings. No demons dare to touch them, as they are afraid of the sons of Raghu, Rāma and Lakṣmaṇa.

10. Rasika ta sañ Raghūttama taman pasahāya tuwi,
 inatus-atus ta rowañ ikanañ Khara Dūṣaṇa bāp,
 punar api tan hanāmyati matap mati yāguliṇan,
 ikana panah nirañ Raghusutādbhuta mrētyu juga.
 a. D si. b. A bap.

Raghūttama had no allies, hundreds and hundreds were Khara's and Dūṣaṇa's troops. Even so they were powerless, they were killed in heaps. The amazing arrows of Raghusuta were like Death himself.

11. Dadhi ghrēta māṇsa matsya pinaṇan phala dibya raṣa,
 surawara déwatā ya pinaṇan [n]ya warēg ya mēné,
 ikana balanta rākṣasa humōt ya kabèh malapā,
 alah atakut ri sañ prawara Rāghawa Lakṣmaṇa ya.

'Now the exalted deities satiate themselves with (eating) delicious butter, sour milk and fruit. All your subjects are starving and hiding, out of great fear of Rāghawa and Lakṣmaṇa.

12. Ya tika dumèh kitāmriha mabuddhya ya laṇḍēpana,
 wiṣaya ya tāryyakēn maran agōṇ ta hayunta lanā,
 atisaya cañcalékanañ* inak kṣaṇa matra hilañ,
 ya ta kēmitēn prihēnta gawayēnta ṇ upāya huwus.

*ADE, b. A maraṇ agōṇ. B marahēn. c. G ina kṣaṇa. d. ABCDE gawayanta.

'That is why you have to act and sharpen your mind. Refrain from sensual pleasures in order to secure your happiness for ever. Fortune is very transient, it could disappear in a matter of seconds. Therefore you have to look to it, you have to act and make plans quickly.

V

13. Wwara ta ya* ghāra sañ Rāghusutottama riñ rahayu,
 awak akilākiris mrēdu ya komala konēñ-unēñ,
 swara nira hañsanāda mamanis juga yan karēñö,
 ya ta alapēnta līnku saphalān kawawéri kita.

*ABCD. a. EK ta ghāra. ABC. Raghuttama. c. A śwara.

‘[By the way] Rāghusutottama (the excellent son of Raghu) has an excellent beautiful wife. Her body is shining, smooth and soft, tender and graceful. Her voice has the tone of the voice of a swan very sweet to hear. I say, take her, she is worth possessing.

14. Ataha-tahan matanta apa tapwan anon dahayu,
 ikana iruñta tan saphala yan tan ikārēkana,
 tuwi taliñanta nirguṇa ya tan pañujar nya rēñön,
 suka paripūrṇa riñ hayu asiñ kahanan rasikā.
 c. E saujar nya.

‘Your eyes are ineffectual because they have not seen [her] beauty, your nose is unyielding if it does not smell her, also your ears are worthless if they do not hear her voice, everything about her is fine and perfectly beautiful.

15. Sari-sari niñ rasātīśaya sārī nikañ wiśaya,
 yan ika jugānakēbya tat añipya wanēha ta ya,
 asiñ umulat riyāhyuna manah nya sumomaha ya,
 tribhuwanarājya yēka palaku nya wēlīna ta ya.
 b. AC yatika. ACE tak añipya. B tak anipya.

‘She is the ultimate in taste and sexual fulfilment. If you have her as wife, you would not dream of another woman again. Everybody falls in love with her on seeing her and wants to marry her. Even if the dowry is the kingdom of the threefold world, she is worth it.

16. Hari-dayitā Śacī tuwi taman pamaḍāna hayu,
 Girisuta Rohiṇī Ratī apūrwwa taman pamaḍé,
 hayu rasikā kabēh rahayu liñ niñ apuñguñ ikā,
 anakēbi sañ Raghūttama jugāhayu līnku putus.
 a. D pamaḍāna. b. A tamāt. BE tamat.

‘The wife of Hari, Śacī even, is no match [for her] in beauty. The daughter of Giri (Pārwatī), Rohiṇī and Ratī [are considered] to be matchless on their beauty. Oh! these are merely the words of fools. Only the wife of Raghūttama is the most beautiful lady, I say.’

V

17. Ya ikana liñ nikāñ adhama Śūrpanakāñ pawuwus,
ri sira ta sañ Daśānana wawañ sumahur ta sira,
ari kita haywa cāla hrēdayanta tamat [t] alara,
takarin iké si* Rāwapa naranya jayēñ bhuwana.

*ABCDE. a. A pawuwus. c. ABDE taman ta lara. d. K sañ.

Thus were the words of the debased Śūrpanakhā expressing her feelings to him. King Daśānana quickly answered: 'My younger sister, do not break your heart, do not worry, is not Rāwapa known to be victorious in the world ?

18. Syapa karikā tinonta kinabhaktyan iñ Indra kunēñ,
kuliśa ta śirṇṇa bajra ri ḍaḍaṅku taman pañani*,
hana ta liman hyaṅ Indra sinikēpku taman pañapa,
ḍukut upama nya tan paguṇa dēñku tinimpalakēñ.

*CE. a. E kinabhaktya riñ. b. ABCDE baliśa. ABDK pañēñé.

'Do you know to whom Indra pays tribute ? His *bajra* (the weapon of Indra) is smashed into pieces when it hits my chest without hurting it. I have seized the elephants of Indra without trouble. She was just like grass to me and I threw her away, regarding her as worthless.

19. Nda taña-tañā prabhāwa ni si Rāwapa tan papaḍa,
satata mara ñ wulan umētu pūrṇama tar wiluma,
mamawa wuṇa n tahun sahana niñ hyaṅ alah matakut,
sa-isi nikañ Surālaya anéka kahēnti kabēh.

a. D. papaḍā. AC sahisi.

'Look around at [the evidence] of the unequalled power of Rāwapa. Punctually the moon comes, always full [all the time]. Out of extreme fear, the deities bring tribute annually in the form of all that is in heaven, without leaving anything behind.

20. Ikana wuwusta hāsyā mata kérañ-irañ dahatēñ,
yak atukarāpraña mwañ ikañañ tapa Daśarathī,
tuwi ya manūṣya* hīnabala tan hana śakti riya,
saka riyasihku tag wihañ asiñ sapakonta rari.

*A. a. ADE hah syapa ta. B hāh syapa ta. C hāsyā pata. b. ABCDE yat. c. BCDEK manuṣya. d. ABCDE tar.

'Your words are ridiculous and it would be a great shame to me to fight the ascetic Dāśarathi, because he is a human being, lacking in troops and

V

power. However, because of my affection for you, I am willing to do what you say, my dear.'

21. Atha ri huwus nirominaki citta si Śūrpaṇakā,
lumaku sirāhawan gagana śīghra manojawana,
pratita si candrahāsa ya tēwēk nira tan kapasah,
satēka nirēn samudra sumēpēr ta sirēn pasisi.
a. ACE wuwus, ABCE ri. b. A hawān. d. E tta.

So after comforting (the mind) of Śūrpaṇakhā, he went away in a flash by air. He took along with him his sword called *candrahāsa*. When he arrived at the beach [of the continent] he came down,

22. Mara-marahañ Marica ya ta don ira yan sēpēra,
satēka nirār warah ta si Marica ri kārya nira,
dadi sumahur satorasi matañguh alah matakut,
ya huwus alah pwa nūni pinanah riñ anin ya katūb.
c. A sumawur. d. A wuwus.

to tell Marīca about the intention of his visit. On arrival he told Marīca about his plans. Thus [Marīca] replied respectfully giving his advice out of fear [of Rāma], because he had been defeated in the past. He was blown away when shot at with a wind-producing-arrow.

23. Prabhu kita hé Daśānana nanā kita yat malagā,
lawan ika sañ Raghuprawara Rāma ya śakti tēmēn,
ikana si candrahāsa ya tēwēkta taman pañapa,
matañ ika haywa māra irikañ tapa Dāśarathi.
a. A yāt.

'Oh, lord Daśānana, you will be destroyed if you fight [him]. That hero of the Raghu race, Rāma, is really powerful, your sword Candrahāsa is nothing [to him]. Therefore do not go near the ascetic Dāśarathi.

24. Hana sira Jāmadagni wiku śakti matī ratu bāp,
sañ umējahikañ Arjuna Sahasrabhujēn palagan,
syapa karēñö anuñ malahakēn sira tan hana lēn,
Raghusuta kéwalāta winuwus sira śakti jaya.
a. A bap.

'[You know] Jāmadagni, the powerful sage who killed many kings, who slayed Arjuna Sahasrabāhu in battle? Who is known to have beaten him?

V

No one else, but the son of Raghu. He is the only one known to be powerful and victorious.

25. Nya ta ya si Tātakāya bali māti tēkap rasikā,
 atha* ri sēḍēn mayajña sira sañ rēṣi kampalayu**,
 kapati gupuy nhulun kapalupuy pinanah riñ añin,
 prabhu ta turuñ tamad wruh i gēlis nira yan pamanah.

*CE. **A. a. A bāli. b. AD ata. BK asa. BCEK kampalayū. d. A prabha.

‘Look, the mighty Tātakā was killed by him. I was driven away when [disturbing] the offerings of the sages. I was powerless and blown away when shot at with a wind-producing-arrow. My lord has not yet seen his shooting speed.

26. Atiśaya riñ dhanurdhara Raghūttama tar papaḍa,
 taku-takutēn nikañ* asura rākṣasa tar papulih,
 samēna nikañ wañal mati cēñēl nya pēgat pinanah,
 si Khara si Dūṣaṇa Triśira śirṇa sudhīra pējah.

*E. a. ABC papaḍé. b. K. ikañ. c. B samēnañ ikañ.

‘Raghūttama is an unequalled and outstanding archer, the irresistible terror of the demons and titans. Before, the bold ones were killed, their necks severed by arrows. Khara, Dūṣaṇa and Triśirah were heroically killed.

27. Umilu sirēn swayambara ri yajña nirañ Janaka,
 hana ta laras umuñgu ri tēñah nikanañ pasabhān,
 sahana nirañ ratu pwa ya mayat ya taman kawēnañ,
 katham api sañ Raghūttama mayat ya tikēl wēkasan.

‘He took part in the *swayambara* (contest) held by king Janaka. A bow was placed in the middle of the arena. All the kings [present] were unable to draw it, yet Raghūttama was able to draw and break it.

28. Kita suka kéwalāwērō-wērō mamañan mañinum,
 saha bala matta māṇsaka surā ininumta lanā,
 amija-mijah sēkar jēnu sugandha jēñēk riñ inak,
 ndya ta gamananta tat alaha riñ raṇa dé rasikā.
 b. BCDE mētta.

‘You are only fond of drinking till you become drunk, and eating. Together with your attendants you consume intoxicating meat and liquor all the time.

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You enjoy wearing ornaments of flowers and fragrant cream, you are absorbed with a luxurious life. Now what should be your weapon [to fight him with]; you will be defeated by him in battle.'

29. Nahan ujar in Marīca ya mataṅguh akon maluya,
muji guṇa sañ Raghūttama ri śakti nirātisaya,
mēdi-mēdi sañ Daśānana ya donya alah matakut,
dadi magēlēn ta sañ Daśamukhāsi wawañ sumahur.

Thus were the words of Marīca, urging him to return home by praising Raghūttama as being exceedingly powerful with the intention of frightening Daśānana to death. However, Daśamukha became angry and quickly replied:

30. Guragaḍa ko Marīca hatinīca wimuḍa cēmēr,
ikana ujarmu jañjan ujar in mañajap juga ya,
umalahakēn sirañ Paraśurāma sirékin alah,
apan atuhā kēlut sira si Rāma sēdēn taruṇa.

'You are insolent, Marīca, your mind is debased, stupid and filthy. Your words are rubbish, but you mean it. [You said] he defeated Paraśurāma. Of course he was beaten, because he was old and Rāma in the prime of his life.

31. Ikana si Tātakā pinējahanya taman sapujin,
anak[k]ēbi tan pasāra tuwi tan pasabāya ta ya,
ya ta pinanah ni Rāghawa ya nirghrēṇa tan paguṇa,
yadiyan ikā pujinta lalu hātmu yu dhik laku mūr.
a. D sapuji. d. AB hatma.

'You should not praise him because he murdered Tātakā. She was a woman, powerless and alone, yet she was cruelly killed by the arrows of Rāghawa and unnecessarily. If that is what you praised, then you must like him very much. O, get out !

32. Tuwi pinanah ni Rāghawa ta ko atikaṣṭa dahat,
wēdi-wēdi hīna nīca rumaras ta manahmu kawēs,
ikana panah nya manda taman ādrēs aninya malon,
saka ri takutmu mamrih alayū juga tan inapa.
c. A manah.

V

'You were also shot at by Rāghawa and you were a lightweight (powerless). It is because your mind was filled with terror, you were panic-stricken. His arrow was not so strong, the wind was weak, but because you were afraid, you ran away, even though nothing happened.

33. Hana ta ujarmu lèn umuji śakti ni Dāśarathi,
anikēlakēn laras apan awūk malawas kinēkēs,
ya pinañan in bubuk gilig-gilig ya dumèh nya nana,
ikañ umayat ya tambayan atah lalu hīna dahat.
c. AC nanā.

'You also praised the strength of Dāśarathi. He certainly broke the bow, because it had been stored away for so long and was perforated and ruined by woodworms. [The kings] who drew before him were very very weak.

34. Pati nikañ Kara Triśira tan ya dumèh ya pujiñ,
apan akélé pramāda ya dumèh nya kabèh pējaha,
yan agalakāñlagāna ri si Rāghawa ghoratara,
niyata pējah ni Rāghawa rikañ kṣaṇa tar pañapa.
a. D. puji. d. A nikañ.

The slaying of Triśira and Khara is not praiseworthy, because they were indifferent so that they were killed. If they had attacked Rāghawa fiercely and with all their might, certainly Rāghawa would have been killed in a minute and without trouble.

35. Ndya ta ya pujimwa* śakti ni si Rāghawa koñ adhama,
druhaka jugāharēp maliha buddhimu bhaktya riya,
matañ ika kompujīriya guṇaṅku tamar puji ya,
jaga-jaga mātya ko druhaka cittamu tañ dahayu.
*ADE. a. BCK pujimmu. c. A tama.

'Now, why did you praise the power of Rāghawa, you debased creature. You want to betray [me], you want to desert me, you want to serve him. That is the reason why you praise him and do not praise my faculties. Beware ! I will kill you, treacherous and wicked fool.'

V

36. Atha ri huwus nirāṇuman-uman* maṇunus ta tēwēk,
 kumētēr ikā kumis nira humīs hariṇēt niṇ awak,
 kadi tinēpak kabāṇan ikanaṇ muka bhīṣaṇa ya,
 tudini tikaṇ Marīca ya manēmbah aminta hurip.

*ACDE. a. BK nirāṇuman. b. ABC niran umis.

Then after his words of abuse, he drew out his sword, his mustache was trembling, his body sweating, his face was red (as if slapped) and terrible, and threatened Mārīca [with it] who fell at his feet begging for his life.

37. Ṇhulun ikihēn patik praṇata bhakti taman druhaka,
 tuhu-tuhu bhakti riṇ prabhu asiṇ sapakona riya,
 ikana kunaṇ dumēh ṇhulun ataṅguha dharma tinūt,
 prakrēti nikanan manēwaka mataṅguha donya hitā.

*BCD. a. C tama. D. tamā. b. D sapakonta. d. AEK nikanan.

'I am your humble slave, devoted and not treacherous. I am really sincere towards my lord and give myself to your orders. The reason why I gave you advice is because I follow the *dharmma* (morality). The obligation of a servant is to give advice having in mind the welfare of his master.

38. Yadyapi yat pituhwa hayu niṇ naya tan wihanēn,
 sarahayu sēṣṭi saṇ prabhu ya tūtēna dadyakēna,
 nahan ikanaṇ upaya yadyan kēna yat* pituhun,
 tēmahana ni ṇhulun kidaṇ arambuta mās kanaka.

*CDE. a. A wihakēn. CD tad wihanēn. c. ABK yan. d. A ends up with the word *mās* (IV, 38, d.) and is continued with the word *abaṇ* (IV, 40, b.).

'If you take my advice, without doubt you act correctly. But all right, whatever my lord wishes, I will do it. I have a plan, if you think it is good, let us carry it out. I will take the guise of a golden deer.

39. Ikana si Rāma Lakṣmaṇa ya dohakēnankwa huwus,
 ri wuri nikā sakēṣṭi nira nātha taman warahēn,
 nahan ujarin Marīca wēkasan madulur lumaku,
 tēka ya rikān alas matēmahan ta kidaṇ kanaka.

b. CDE sasēṣṭi. tamad.

'Then I will detract Rāma and Lakṣmaṇa to a distance place. After my leave, it is up to you, I will not say anything.' Thus spoke Marica. At length they went together and arrived at the [Daṇḍaka] forest. [Mārīca] changed himself into a golden deer.

V

40. Marakatawarna rāmya makiris ta gigir nya katon,
 ikana wulu nyawak nya malēnis ya kabèh mas abān,
 tēka ya masō ri sañ* Janakarājasutā ya mariñ,
 kadi ginirañ-girañ hati nirādbhuta dé nya jēnēk.

*BCD. c. AEK rikañ.

His back was shining brightly, beautiful and smooth, the coat of his body was radiant. He came near the place where Janakarājasutā (Sītā) was resting. She became excited and surprised because [the deer] was so tame.

41. Ininēt-inēt nirāhayu kulit nya kēmūl-kēmula,
 apan alēnis katon kanaka rambut alēmbut alit,
 hati nira tibra dé nira harēp ri hayu nya katon,
 dadi ta makon makoliha rikañ mrēga ratnamāya.
 a. B kēmulan.

She thought that the coat of (the deer) would be nice to make a stole, because it was shiny, with gold coloured fur, smooth and fine. Her heart was thrilled by her desire to possess what she saw. So she asked [Rāma] to obtain the golden deer for her.

42. Raghusuta tar wihan juga asiñ sapakon i sira,
 ari nira Lakṣmaṇa ta kawēkas makēmit patapan,
 lumaku siromusī ya sinikēp nira tan kawēnañ,
 apan agēlis lumumpat analimpētakēn mawilēt.
 a. A irya. c. CD tar.

Raghusuta was unreluctant to fulfil all her requests. He left his younger brother Lakṣmaṇa to guard the hermitage and went to pursue the deer, but he could not catch it, as it leapt around and around.

43. Kadi ya mariñ mahā ya sakarēn mañadēg maparō,
 wahu tinalandañan ya sinikēp nira śīghra mēsāt,
 apan alēyō wulu nya malēnis linēñan juga ya,
 kamaga tañan nirān kaluputan malayū ya muwah.
 c. A alēyēp.

Then it seemed that it stopped intentionally for a while, standing nearby, but as soon as [Rāma] tried to seize it, it slipped away, because its fur was smooth and shiny as if it was oiled. His hands became numb as he missed the deer once more, and it ran away again.

V

44. Dadi ta madoh ulih nira manūti taman kawēnañ,
tuwi mañidīdi yāmarimisin* mañadēg sakarēñ,
hati nira héwa dé nya tamatan kawēnañ sinikēp,
r-ayat ikanañ laras r-arrah-arrah ya rikañ warayañ.

*ACE. b. BDK yāmarimisi. c. CE tamatar.

So he went further and further away chasing the deer and still could not capture it, even when it stood still for a minute, teasing and taunting. Rāma became impatient because he could not capture him. He drew his bow, and shot it with an arrow.

45. Kadi hinarit higā nya mētu rāh nya usus nya mulū,
wēkasi hurip nya yékana pawū nya mamañcana ya,
Janakasutā gēlāna rumēñö ri tañis nya mawās,
kadi ta ya śabda sañ prawara Rāma maminta tuluñ.

a. A mulūr. b. A nyan pamañcana. DE nyan amañcana.

His ribs were slashed as if carved by a sickle, blood flowed and his intestines came out. In the last seconds of his life he cried out to delude. The daughter of Janaka (Sītā) hearing his clear cries was upset, as she thought it was the voice of the hero Rāma, asking for help.

46. Dadi manañis siran Janakarājasutā ta mawū,
laku ta ariñku Lakṣmaṇa tuluñ pwa kakanta tasön,
kita marikénuhuh nira makon umarātuluña,
lalu tan asihta riñ kaka tasö pwa tarākṣa sira.

b. A tasök. c. B marikénuwuh.

So Sītā cried aloud. 'My brother Lakṣmaṇa, go and help your brother. He called you to come and help. Why are you so heedless concerning your brother. Go on. Save him!'

47. Ya ikana liñ nirañ Janakarājasutār panañis,
saka ryasih niréki panahā nikanan hrēdaya,
dadi sumahur ta sañ taruṇa Lakṣmaṇa tan kagēmēr,
pracaya ri śakti sañ kaka rikañ raṇa tar malaha.

Thus spoke Sītā crying, out of love, urged by her feelings. Then young Lakṣmaṇa answered without fear, as he was convinced about the power of his brother and that he would not be defeated in battle.

V

48. Kita Raghuwīraghāra kaḍasih ni kakañku kita,
athawa naréndra sañ Janakarāja bapanta sira,
lalu ta ya dènta hīna kagēmō rumēñō manañis,
sira karikānanis syapa wēruhta kunañ ya hadé.

‘You are the wife of a hero from Raghu lineage; you are the beloved of my brother, also you are the daughter of king Janaka (who is your father). Why do you worry and cry so at hearing such a call? Do you know that it is he who calls? Do you know who that is?

49. Syapa kari śakti riñ bhuwana lintā anuñ wēnaña,
lumawana sañ naréndrasuta Rāghawa riñ palagan,
sira juga śaktimānta wihikan ta riñ astra kabèh,
ndya ta ya kasañsayān pējaha paṇḍuk ikañ hariṇa.
d. ABCDE niñ.

‘You may ask, who is powerful enough in this world to fight prince Rāghawa in battle? He is the most powerful person, the most skilled in handling all weapons. How could you have fears that he would be killed, butted by a deer?

50. Syapa wēka sañ Raghūttama anuñ rinēñōnta dañū,
alah atakut ya mātya mamalakwa ta rakwa tuluñ,
sahana nikañ watèk Raghu kabèh tak anon alayū,
mati ya mamūk taman mawēdi yan hana śatru biṣa.
d. A yān.

‘Have you ever heard that amongst the sons of the excellent Raghu, there was ever one who, out of fear of being killed, asked someone for help. I have never seen a son of Raghu run away, he would rather run amuck and fall in battle. No one was ever afraid of a powerful enemy.

51. Athawa ikañ kidañ kadi mahā maharēp pējaha,
rasa ryulah nya kādbhuta tumon sira tan matakut,
atisaphalāstra sañ Raghusuta pwa ya donya pējah,
maturun apuy hiḍēp nya ri panah nira bahnimaya.
b. ACD ri ulah, d. A iḍēp. B hiḍēp. ri manah.

‘Moreover it seems that the deer intended to die. It was amazing that it was not afraid of him. It wanted to be killed by the arrows of Raghusuta, as that is regarded as very blissful. It regards itself to being cremated in his fire-producing arrow.

V

52. Syapa karikā tan ādbhuta tumon Raghuputra harah,
jaya rikanan musuh sira taman papaḍen* bhuwana,
matan ika haywa śoka kita dé nikanan mananis,
muliha kakanta Rāghawa makolih ikan hariṇa.

*BCDE. b. AK pamaḍen. c. A soka. D téka. d. ABD makoli.

'Now, do you know anyone who is not afraid of Rāma, as he defeats all his enemies and has no match in this world. Therefore do not worry about that call. Your brother Rāghawa will come back with the deer.

53. Ikanan awū taman sira ikā kala rākṣasa ya,
kira-kira bañcanékana ya don i unī nya mahā,
tanis ikanan kidan ikana linku huwus pinanah,
umaḍa-maḍékanā* swara niran Raghusiṇha juga.

*A. d. A nikan. BCEK umaḍa-maḍékana. D umaḍa-maḍékanan.

'That call was not his, it was the call of an evil demon, it was a trick with the purpose of deceiving [us]. I say, it was the cry of the deer which was hit by an arrow, sounding like the voice of the Raghusiṇha (the lion of the Raghu lineage).'

54. Atha ri huwus niran taruṇa Lakṣmaṇa yar pawuwus,
Janakasutā tatar pamituhu pwa amogha wihaṇ,
ikanan asih takut ya maṇawéśa rikan hrēdaya,
dadi sumahur mrēṣodita wuwus nira taṇ ḍahayu.

b. A pamituhun. C tamar.

Thus spoke young Lakṣmaṇa. Janakasutā did not want to obey, she was very stubborn. Love and fear took hold of her. So she replied with harsh words.

55. Ari kita san Sumitratanayāpa kaliṇan ikā,
wahu-wahu denta māmbēk alēmōh ri pakonku mēné,
atiśaya bhakti rin danu-danū kita sātya kaka,
punar api durbala pwa sira hīna tamat patuluṇ.

d. A taman kanulus. BE taman patuluṇ.

'My brother Sumitrātanaya (son of Sumitrā). What does this mean? This is the first time that you do not obey my orders. In the past you were very faithful to your brother, but now he is in trouble, shame on you, you do not want to help.

V

56. Wruh aku ri don i buddhimu kaṭuṅka taman ḍahayu,
druhaka ri saṅ Raghūttama manahmu harēp wipatha,
atiśaya durjanādhama dahat Raghumaṅsa karih,
wēnaṅ abhimāna riṅ kaka ah o atikaśmala ya.

'I know the intention of your evil and crooked mind. You want to deviate [from the good path], you want to betray Raghūttama. How debased and evil is this son of Raghu, having the heart to plot against his older brother. Oh! how wicked.

57. Ikana aṅēn-aṅēnmu ri siraṅ Raghupūtrā nihan,
mati sira dé nikaṅ mrēga sadé nya sabhāgya tēmēn,
sumiliha tāku riṅ Janakarājasutāku baśā,
syapa śaraṇā nya tan hana wanēh aku liṅmu nihan.

'You think about Raghuputra like this. 'Let him be killed by the deer. It will be very lucky! I will take his place and marry Janakarājasutā. Who will be her protector, no one else except me.' You said this to yourself, did not you?

58. Adhama wimūḍa Lakṣmaṇa waliṅmu manahku kalā,
wēnaṅa makāmbēka ṅ hala matāku mahalwana wēh,
aku tak aṅēn-aṅēn laki wanēh sira tuṅgal atah,
makahulunāku tan hana wanēh Raghuputra juga.

'Debased and foolish Lakṣmaṇa, do you think I am wicked, capable of thinking such evil, such lewdness? I do not have any intention of marrying again, just this once. I will only serve Raghuputra, nobody else.

59. Yan alalisāṅ bhaṭāra pējahāta siraṅ siniwi,
Raghusuta sora riṅ samara paṇḍuk ikaṅ hariṇa,
pēgatakēnaṅkwa tékana guluṅkwa turūn apuya,
tumutura tāku riṅ priya tamāg wēgilāta ri ko.

a. BCDE yan alalisā. b. ABCE niṅ. d. BCD tamāt.

'If my lord and master died, if Raghusuta is killed in battle butted by the deer, I will sever my neck and burn myself. I will follow my husband, I will not take refuge with you.'

V

60. Ya ikana liñ nirañ Janakarājasutā magēlēñ,
 mañuman-uman amogha wulañun maharēp mahalā,
 hala ni manah nirāta juga tan tinahān mahalā,
 saka ri wirodha niñ hati matañ nya halān tinahā.
 b. D hulañun.

Thus were the angry words of Janakarājasutā, abusing [Lakṣmaṇa], very much confused and wanting to hurt [him]. Because of anger in her heart, she did not realize the malice of her words. Her troubled heart gave rise to evil thoughts.

61. Daśarathaputra Lakṣmaṇa gēlāna ta mépu sira,
 atiśaya dibya tékana wuwus nira yan karēñö,
 naya nira yukti, tékana lalu pwa ya tan kahidēp,
 ya ta lumaré manah nira wawañ sumahur ta sira.

The son of Daśaratha, Lakṣmaṇa was upset and ashamed. When he spoke, the excellence of his words was apparent. His conduct was truthful, but it was not acknowledged. This hurt his feelings, so he replied:

62. Ñhulun ikiñēn sinañsaya kalā* druhakāk makaka,
 ikana manahku śuddha juga satya taman kalana,
 sahana baṭāra sāksya ni hatiñku siromulata,
 naraka tēmuñkwa duhka hidēpēñkwa yadin druhakā.

*A. a. BCDEK kala. BCD druhakāt. d. ABCD tēmuñkwi. BCD hidēpēñkwi.

'You suspect me of being wicked, having the intention to betray my older brother. My mind is pure, truthful, and not wicked. Let all the deities bear witness to the purity of my heart. Let me fall into hell, let me be overcome by misfortunes, if I am treacherous.

63. Janakasutā samañkana kitāt mawuwus mahala,
 kadi mañajap sumañguh aku mahyuna wēh ri kita,
 saka ri wuwusta tañ ḍahayu duhka tēmunta magōñ,
 tawanēn ikāñ musuh kita mēné ri wuriñku harah.
 a. A kitā. BE kitān. d. BC [n]ikēñ.

'O, daughter of Janaka, you have uttered bad words, as if you meant it, when you accused me of wanting you [to be my wife]. Because of your bad words, may you find great sorrow. You will be captured by the enemy, after my leave !'

V

64. Nahan ika liñ nirār panapathé dadi śīghra sira,
laku tumutūr i sañ kaka tumūta manūta kidañ,
ri wuri niromadēg Janakarājasutā wēkasan,
lumaku mamèt sēkar sira ri sañḍiñ ikañ patapan.
a. ABD nirā. c. A ri huri. B nirā madēg.

Thus he spoke, rendering a curse on her, then left quickly to follow his brother and join him in the hunt of the deer. After he left, at length Janakarājasutā stood up to look for flowers in the surroundings of the hermitage.

65. Atha ri sēdēñ nirāmupu sēkar manusup riñ alas,
tēka ta sirañ Daśānana mahārddhika rūpa nira,
wiku śuci śuddha Śaiwa sira sātawika śānta katon,
hulu malēñis ginuntiñ aratā hana kuñcir alit.

So when she was picking flowers in the forest, Daśānana came in the disguise of a hermit, a pure and holy Śiwaitic sage, looking truthful and serene. His hair was shining, cut evenly except of a small pig-tail.

66. Atisaya śuddha huntu maputih sphaṭikopama ya,
tuwi magañitrikunḍala waluh ya sinaṇḍañ ira,
lituhayu warṇa lāka daluwañ nira rāmya mabāñ,
lumaku manasya yēka dalihan ira tan katēñēr.

His teeth were very clean and white like crystals. He wore rosaries and shouldered a gourd. His clothes of tree-bark were beautiful and red-coloured like wax. His disguise, which was very hard to detect, was begging for food.

67. Majapa mañunyakēñ ta sira mantra tēhēr lumaku,
mrēdu mamanis wulat nira marūm atisomya katon,
ikana karākṣasāñ ira kadi pwa ya tan hana wēh,
tama ta macaṅkramé tēpi niñ āśrama rāmya kabēh.
b. A hulat.

While walking, he muttered *mantras* and *japas*, his look was friendly and sweet, and he looked very patient, his original shape of demon seemed to have disappeared. He entered the hermitage, to roam around in the vicinity of it.

V

68. Tiněmu nirā ta sañ Janakarājasutā riñ alas,
 sira juga tuṅga-tuṅgal anusup tamatar matakut,
 dadi ta masö sirañ Daśamukhātisahaṛṣa sira,
 makin aparö sagorawa sirān pawuwus wēkasan.
 c. B nira.

He met Janakarājasutā in the forest. She was alone going into the undergrowth without fear. So Daśamukha most happily approached her; when he came near her, at length he spoke respectfully:

69. Apa kita dibya rūpa manusup mañalap ta sēkar,
 atisaya tā paḍanta rikanāñ hayu pūrṇa tēmēn,
 hayu nikanāñ wulan tuwi taman pamaḍéri kita,
 apan awēñēs ya riñ rahina hīna tamar pasēñö.

'Who are you, o beautiful one, who enters the forest to pick flowers. How unparalleled is your beauty, most perfect. Even the beauty of the moon is no match for yours, because it waned at daytime and becomes ugly without radiance.

70. Kusuma saroja riñ talaga kapwa sēḍēñ sumēkar,
 rahayu sugandha warṇa ya mabañ maputih sawanēh,
 tuwi tamatan paḍékana hayu nya masor juga ya,
 apan umaluy kucup ya rikanāñ wēñi tañ ḍahayu.

'The lotuses in the lake are in full bloom, they are beautiful, fragrant, and white and red in colour, yet their beauty is no match [for yours]; their's is inferior, because they close up at nightfall and no longer look beautiful.

71. Iki kahananta bhīṣaṇa amānuṣagamyā sukēt,
 tan awēdi riñ ulā biṣama lēñ aliman magalak,
 syapa śaraṇānta linku yadiyan hana moñ mañawit,
 ikana hayunta héman ari yogya kahātakēna.

'This place of yours is dangerous, thick and impassable, but you are not afraid of venomous snakes and wild elephants. Who is your protector, I ask, if there is a lion laying in ambush? Take care of your beauty my dear, it is best that you pay attention to it.

V

72. Kita mrēdū komalātiśaya konēn-unēn ri hati,
 kadi ta bhinūsaṇan ikañ alas ri hananta riya,
 saṇapa narān irāta sira sañ siniwinta kunēn,
 atiśaya gōñ ni dharma rasikān pamawéri kita.
 b. E nikañ. d. BCDE i dharma.

'You are soft, tender and attractive. By your presence the forest appears to be ornamented. Who in fact is your husband? How great is his fortune to marry you.

73. Aku ta paribhramanta paradésa rikañ bhūwana,
 tuwi tak anon anuñ paḍa-paḍānta surūpa tēmēn,
 kita juga hiña niñ hayu ya liñku tanora wanēh,
 saphala iké huripku ri huwusku wēruh ri kita.
 d. A wuwusku.

'I have been wandering everywhere in this world, yet I have not seen such a beautiful lady as you. You are the ultimate of loveliness, I say, no-one else. I feel my life has been worthwhile, now that I have seen you.

74. Ikana hayunta yāk inēt-inēt ya kadi pwa sēkar,
 huwus inisēp nikañ bhramara téka sari nya rurū,
 hana ta hayu nya mātra kawēkas ya paḍanta katon,
 ya ta panēñērkawāś ya sira siniwinta hana.
 a. BCDE yat.

'As I look closely at your beauty, to me it is like that of a flower, which has already lost its honey to a honey-bee, and its pollen has fallen. There are still traces of its beauty apparent. You are like that. That is why I can see that you have a husband.

75. Ikana bhaṭāra Wiṣṇu tuwi mārya sirār pahiyun,
 i sira ta sañ priyā nira masor sira dēnta tēmēn,
 athawa bhaṭāra Kāma sira kāmuka liñku pijēr,
 ri sira ta sañ Ratih nira taman pamaḍéri kita.
 a. ACD. sirā mahiyun. B sirā mahayun.

'Even god Wiṣṇu would stop loving his wife, as she is inferior to you. Or god Kāma would be overwhelmed by passion, I dare to say that again and again, because his wife Ratih is no match for you.

V

76. Sahana nikañ anak[k]lēbi tuwin yadiyan wulata,
 niyata ya kādbhuté kita manah nya kapūhan atah,
 ñuni-ñuni tékanan taruṇa yan wruha mahyuna ya,
 pira warēga nya riñ wiṣaya matta bhaṭāra tuwi.

Even women who see you, clearly they will be amazed at your beauty and their hearts will be filled with anxiety, let alone youths as soon as their eyes fall on you, they will fall heels over ears in love with you. However satiated deities were with sensual pleasures, they too would be crazy about you.

77. Hana daridra duhkita tuwin mari yan pahiyun,
 yan apa ya tāsihériya* sumaṇḍīna yēñ śayana,
 mañayam-ayam mahas** mabayañan hati sañ wiṣayī,
 kita yatikāmrētosadha nirañ kēna kāmaśara.

*CDE. **ABCDE. a. ABCD ahiyun. b. ABK ta yāsihériya. c. K mañayam-ayam mabayañan.

Even an extremely poor ascetic who has overcome his sensual impulses, why should he not be passionate if you are at his side in bed? Moreover the lovelorn one, his heart would wander around like a wood-pigeon in the forest. And you are the nectar to cure people hit by the arrows of love.

78. Wēka-wēka sañapēki sira sañ siniwinta kunēñ,
 lalu wihikan irān hana kitēñ patapān asukēt,
 saka ri takut nirān hana wanēha tumona kita,
 yatika dumēh sirānusup umuṅgu rikañ patapan.

'Whose son is your master. How smart he is, to bring you here to an impenetratable hermitage. It is because of fear that someone else will see you, that is why he came to this wood and stayed in this hermitage.'

79. Daśamuka nā ta liñ nira saharṣa sirār pawuwus,
 Janakasutā sagadgada manah nira yan pinuji,
 hati rumaras puhun wulu niromuririñ matakut,
 praṇata sirār paśabda mawarah ta ri sañ siniwi.
 c. A ati rumaras. d. C ta sirāñ.

Thus spoke Daśamukha gaily. When he spoke praising words [like that] Janakasutā was apprehensive. Her heart beat faster, her body-hair stood erect with fear. Respectfully she spoke, informing [the sage] about her husband.

V

80. Wwara sira Rāma Dāśarathi śakti tamar papaḍé,
sira rasiké anuñ makahulun ñhulun aryaguṇa,
atiśaya bhakti riñ bapa siromituhu ñ sapakon,
sahana nirañ tapaswi sira rākṣaka riñ patapan.
c. A ra bapa.

‘Rāma, the son of king Daśaratha, unequalled in power, and of great virtues, is my husband. Out of his deep devotion to his father he carried out all his orders. He is the protector of all the sages in the hermitage.

81. Sahana nikā musuh nira mahārṣi pinatyan ira,
sira ta sumorakēn Paraśu Rāma rikañ palagan,
sira kumēmit mahārṣi yan ahoma mayajña lanā,
mara ta sirēn* alas saka ri bhakti nirār mabapa.

*E. a. A ya patyan ira. BDE nikañ. c. ACDE yat. d. ABCDK sirañ.

‘He killed all the enemies of the great sage, and defeated Paraśurāma in battle. He took guard regularly when the great sage made his offerings, he went to the forest out of devotion to his father.

82. Satēka nirēn alas hana ta rākṣasa sāhasika,
ya ta lumagé sirār tēka parēn mañabēhi masö,
saha bala śaktimānta sahana nya pējah pinanah,
ri tēpi niñ āśramāt tañā-tañā hana wañkay atap.
d. D āśramā.

‘On arrival in the forest, there were savage demons who attacked him simultaneously. Together with all their troops they were killed by his arrows. [You] can see heaps of corpses near the hermitage.

83. Sira karēñö dhanurdhara rikañ bhuwanāṇḍa kabèh,
magada-gadāna dadya tamatan hana koli nira,
kadi pinusus tikañ musuh asiñ umasö kapisan,
kita kadi molya mēngēp amēpöri sirāñ siniwi.
b. C riya. CD amēpēri.

‘He is renowned throughout the world as the best bowman. He is also a master in fighting with clubs, he is unequalled in this. His enemies who attack him, are smashed. You appear to be a reverent [ascetic] who wants to see my husband.

V

84. Ikana matañ nya tan katěmu děnta nihan ya rěñön,
 wwara ya kidañ hěmas ya inusi nira kādbhuta ya,
 ari nira Lakṣmaṇéka kawėkas wėkasan tumutur,
 saka ri pakonku yékana duměh nira tar wihaña.
 a. C rěñö.

'He is not at home, the reason why is as follows. There was an amazing golden deer which he hunted. He left his brother Lakṣmaṇa behind, but later on Lakṣmaṇa joined him because of my order. That is why he was not reluctant [to go].'

85. Atha ri huwus nirañ Janakarājasutār pawarah,
 makin umasö sirañ Daśamukār pawuwus ta muwah,
 wruh aku rikā si Rāghawa ñaranya taman paguṇa,
 apa ta duměh kitāhyun iriyā ri kaniṣṭa dahat.
 a. AC wuwus. b. ABCD Daśamukā mawuwus.

Then, after Janakarājasutā finished her speech, Daśamuka went closer and spoke again: 'I know that Rāghawa. He is worthless. Why do you want to stay with him in this extreme destitution.'

86. Adhama masor ya sañka ri ari nya kaběh wihikan,
 ya matuha yogya ratwa ya kinon pwa marékiñ alas,
 mamati-matika rākṣasa asiñ mara riñ patapan,
 ndya ta ya kawismayanta ri si Rāghawa hīnaguṇa.

'He is debased and inferior to all his clever brothers. He is the eldest, fitted to be king, but he is banished to the forests, killing every demon who came to the hermitage. Why do you adore Rāghawa, the virtueless?'

87. Ndak ajar-ajar kitāri ikanañ ratu śakti tēměn,
 hana ri parākrama nya ya duměh nya maněmwa suka,
 sahana nikañ jagattraya taman hana moli riya,
 ya ta ikahěn si Rāwauṇa ñaranya yatéki ḍatěñ.

a. A misses the part from the word *ikanañ* (V.87a.) down to the word *jīwita* (V.88c).

'I will tell you, my dear, about a really powerful king. He has courage which makes him find wealth. There is no match for him throughout the world. That king is Rāwauṇa and here he comes.'

V

88. Aku ta jayèn surālaya manuṣya carācara lèn,
 ikana bhaṭāra Waiśrawaṇa sāmpun alah sinukū,
 Yama ya maminta jīwita alah matakut pējaha,
 surapati sañ hyaṅ Indra ya ta bhakti kabèh praṇata.

'I am victorious over deities, men and animals. God Waiśrawaṇa is defeated and has submitted. God Yama has begged for his life out of fear of death. The king of the gods, god Indra, has paid tribute. All of them respect me.

89. Kadi ta karèm rikaṅ tasik ikaṅ suraloka kabèh,
 paḍa mawènës kagöman asamun sahana nya maruk,
 hana nikanan* prabhāwa ni si Rāwaṇa tulya riwut,
 ya ta katakut nikaṅ sura dumèh nya masor arusak.

*BC. b. B pada. c. ADEK nikana.

'The abode of the gods appeared to plunge into the ocean. All the inhabitants were in a terrible state, pale, frightened, and quiet. It is the power of Rāwaṇa which like thunderstorm, that defeats and destroys the deities, and frightens them.

SAT SARGGAH

CHAPTER VI

1. Ikā kaḍatwanku samīpa niñ tasik,
 gahan ri Lēnkā kadi kānti niñ wulan,
 i Ratnapārayaṇa nāma tan kalèn,
 ri dé nyan akwèh maṇiratna yojwala.
 b. B ulan.

'My palace is on the beach of the ocean and is known as Leṅka glorious as the moon. It is also called Ratnapārayaṇa (the cradle of Jewels), for no other reason than that there are plenty of brilliant jewels and precious stones.

2. Ya tékanānuñ kawaśakēnanta ya,
 mamuktya lāwan [n] aku haywa saśśaya,
 asiñ sakahyunta hanā ta yériya,
 kawīt ta kēmbaṇ haḍaṇēn saménaka.
 d. ABCDE kambaṇ aḍaṇēn.

'You may rule over it, to share a luxurious life with me. Have no doubt, everything you wish is there, e.g. flowers can be requested at will.

3. Sayogya sampat ika liṅku kāsīha,
 ṇhulun sēḍēñ yowana śaktimānta ya,
 awakta saśrī yuwatī sēḍēñ hayu,
 si Rāma tātar paguṇāri tāryakēn.

'I say, it is perfectly fitting that we love each other. I am young and powerful, you are a beautiful young lady in the prime of womanhood. Rāma is worthless my dear, leave him !

4. Paṇan inum saṅgama yéka bhuktinēn,
 ṇhulun hulun tulya manēmbahé kita,
 tadēg ri Lēnkā nda huwus ta liṅkwari,
 awakta yékā hyasi wēhēn adyana.
 b. ACDE manambahé.

'Enjoy food, drink and sex. I will be your slave serving you. I say, rule over Leṅka, my dear. Dress up and make yourself beautiful.'

VI

5. Ujar nirañ Rāwaṇa yar panomaha,
 Sītā tan aṅgā humēñēñ taman sahur,
 Daśāśya sakrodha masö sirāṅgyakēñ,
 Sītā* pinuṇḍut nira śīghra mañlayañ.

*B. a. ABCD nya jar [n] nirañ. d. ACDEK. Sītāñ.

Thus spoke Rāwaṇa proposing. Sītā was unresponsive and kept silent. Daśāśya was angered [by this] and stepped forward swiftly, grabbed Sītā and flew away into the sky.

6. Gēlāna dēwī Janakātmajāñāñis,
 masū masāmbat karēñö rikañ lañit,
 kidañ manuk riñ patapan paḍomēñēñ,
 kagömanāñon riñ ulah samañkana.

a. B glānā. c. A riñ taman.

Janakātmajā (the daughter of Janaka) wept in despair. She cried out and lamented aloud in the sky. Deer and birds at the hermitage were quiet, frightened to see such outrageous conduct.

7. Ai Rāma hé Rāghawa nirghrēñanta wēh,
 lukan kētékā tan asihta ri ñhulun,
 asiñ pakon tar dadi lañghanā atah,
 waliñku sihtéryaku hāh lalis karih.

b. B tékana.

'Hey Rāma, son of Raghū, how relentless you are. Evidently you do not love me. You never opposed what I requested. I thought you did it out of love for me. Ah! It was false indeed.

8. Lanā marīntoṣa* kitāñiriñ manah,
 widagda riñ citta mariñ anak[k]ēbi,
 asiñ sakahyunku dinadyakēnta ya,
 ñhulun [n]atékīnugunāñ kināsihan.

*ABCDE. a. K maritoṣa.

'You always fulfil all my wishes to contentment. You know how to please a woman, all what I wish is carried out, I am spoilt by love.

VI

9. Samāṅkanārīṅku si Lakṣmaṇottama,
 ah-o mahāprajāṇa rikaṅ nayēṅgita,
 ujar jugākās kadi śabda niṅ wihaṅ,
 hatinta māsih takarin tēmēn-tēmēn.
 c. A wiyaṅ.

‘On the other hand, my brother Lakṣmaṇa is wonderful. Ah, Alas ! He is so versed in the knowledge of politics as well as physiography. His words are also not submissive but severe, even though his heart is truly loving.

10. Kṣamākēna ujarkwi kitāri Lakṣmaṇa,
 ayogya tātan parēṅōnta yāhala,
 swabhāwa niṅ strī juga nirwiwēka ya,
 kalotakēn haywa kitāgēlēn ryaku.
 b. ABCD sarēṅānta.

‘I beg your pardon for all my words to you my brother Lakṣmaṇa. They are inappropriate and evil, do not listen to them. It is the nature of woman, carelessness [that made me say them]. Forgive me and do not be angry with me.

11. Kakanta saṅ Rāma lukan lalis nira,
 parintuṣāsih sapakonku tar wihaṅ,
 kitāt wihaṅ nūni sakēn asih karih,
 ṅhulun atah pātaka nīca kaśmala.

‘Your brother Rāma is very heartless. He has never opposed what I asked, out of love and a wish to satisfy me. But you did disobey me once, also out of love. I am the sinful one, debased and wicked.

12. Piré kadhīrān ira saṅ mahārddhika,
 rēṅō wuwus niṅ kala mūr atah sira,
 mataṅ nya yuktika ta dēnta tar salah,
 saké kaḍuṣṭan ni* wuwusku mūr kita.
 *BCE. d. ADK i.

‘How constant is the mind of a noble-minded man ? When he receives rude words, he just leaves. Therefore you were right, not wrong. Because of my harsh words you left [me].

VI

13. Ikāpi sañ sajjana yan winèh ujar,
 gèlèñ nirèn wwañ sapètik tamar lanā,
 tinon irékañ kala duhka kāsyasih,
 amogha māsih umasö sirānuluñ.
 b. A tama.

'But a noble-minded person, given harsh words, is a little angry only for a while. If he sees, that the evil person [who says harsh words] meets misfortunes and miserable, he will come forward to help him out of compassion.

14. Matañ nya hé Lakṣmaṇa sādhu sajjana,
 tasö tuluñtāku gēlāna duhkita,
 ikā wuwustānapathé lukan tuhu,
 nihañ ñhulun wèh tinawan [n]ikanañ musuh.

'Therefore, O, Lakṣmaṇa, noble and gentle brother, come and save me from great distress. Your curse has come true, now I am captured by the enemy.'

15. Nahan pasāmbat Janakātmajār pawū,
 humuñ sirāminta tuluñ masāmbatan,
 Jaṭāyu kāwit sira marēñö tañis,
 mēsāt sirar ton sira sañ Daśānana.
 c. E kawit sira mañrēñö. d. B sirāton.

Thus was the lamentation of Janakātmajā crying and calling aloud for help. By chance Jaṭāyu heard her cries, and moving forward quickly, he saw Daśānana.

16. Daśānanātyanta rikañ kalādhama,
 musuh nirañ tāpasa mūrka sāhasa,
 wēnañ masampay paribhūta riñ wiku,
 tasö huwus yan tuhu wīra riñ raṇa.
 c. D. maribhūta.

'O, Daśānana, the evil and savage enemy of the ascetics, because you have the heart to insult and humiliate priests. How dabased and depraved are you ! Come on ! Attack me if you are really a hero in battle.

VI

17. Ikāpi sañ Rāghawa māsih in wiku,
 ya sāt wikāsīh tuwi bhakti riñ bapa,
 wēnañ pwa ko sāhasa dhik kalādhama,
 lukan tan érañ lumarēñ mahārdhika.

‘Although Rāghawa is merciful towards the hermits, and truthful and devoted to his father, you have the heart to render violence [upon him], o, debased evildoer ! How despicable you are, torturing the noble people.

18. Jaṭāyu yéki ta bhaṭāra Bhāskara,
 umatyanañ mūrka kabēh tamomaya,
 patik-patik sañ Raguputra tékihēñ,
 rēñāku nūnin pakamitra sañ bapa.

‘This is Jaṭāyu. I will destroy the outrageous ones as the Sungod destroys darkness. I am the humble servant of Rāma. It is my obligation [to protect Rāma] as a friend of his late father.’

19. Nāhan liñ nira sañ Jaṭāyu umasō masyañ umuñsyāpraña*,
 kumēlab téka hēlar nirādbhuta makas malwā malañḍēp kabēh,
 śārdulākrēti sinhatulya magalak śighrāmarēk** sāhasa,
 tuñḍāghāta patuk nirāyudha nirālañḍēp ya bajropama.

*E. **A. a. ABCDK umuñsyapraña. c. BDEK śighrāparēk. c. śigrān parēk.

Thus Jaṭāyu spoke. He flew forward to chase [Rāwana] and attack [him]. His amazingly strong, wide and sharp feathers shone. Fiercely and wild like a lion he came nearer and nearer and used his beak, sharp as *bajra* as his weapon.

20. Yékān sāhasa sañ Daśānana r-unus tañ candrahasākilat,
 harṣāmbēk nira sañ Jaṭāyu mañēpō rodrān panampyal muka,
 mundur yatna siromilag inayatan riñ candrahāsomēsāt,
 āścaryékana sañ Daśānana mulat tēnhā Jaṭāywī ruhur.
 c. Ari.

That made Daśānana angry and he quickly drew out his sword. With ease (in his heart) Jaṭāyu swooped down and hit his face forcefully, then withdrew, cautiously evading the sword coming in a flash. Daśānana was surprised to see Jaṭāyu already above himself.

VI

21. Umyus téka hēlar nirār papagakēn sañ Rawaṇār tuṅkuli,
 sakrodhār pamatuk-patuk nya kapētēk mār bāhu sañ Rāwaṇa,
 muñcar tañ* rudirār isēp ta ya muwah mundur mēsāt riñ lañit,
 mañkin darpa sirāwērō minum ikā rāh-rāh nirañ Rāwaṇa.
 *CDE. a. AB Rawaṇā. B nirā. C nirān. c. AK muñcar rudirār.
 B muñcar ta. d. C darppa ya.

His wings swished loudly as he swooped down to attack Rāwaṇa. Angrily he pecked and pecked until the shoulder of Rāwaṇa was torn to pieces. He sucked the spurting blood, and flashed back into the sky. He became more and more aggressive, intoxicated by the blood of Rāwaṇa.

22. Képwan sañ Daśawaktra sor sira sukēr suṅgwī sirañ Maithilī,
 sambé tañ bala rākṣasāñhabēt ikañ aśwomibēr tañ ratha,
 yēkoṅgwan ira mañlayaṅ kuda manogāmī masō mañdēmak,
 śirṇāsāk rinēmēk rēmuk kinēpēkan rēmpak tibā tañ ratha.

Daśawaktra was in trouble and losing ground, handicapped by carrying Maithilī (the princess of Mithilā). He beckoned his demon-soldier who whipped the horses and the wagon flew in the air. There he (Rāwaṇa) took his place, and the horses attacked and pounced in a flash. But the wagon was completely smashed by the wings [of Jaṭāyu].

23. Sañ Sītā sira muṅgu riñ ratha tibā umrēm sawèt niñ takut,
 mūrca riñ gaganāntarāla mañēlih mosah gēlanomēhah,
 miñsor śīghra sirañ Jaṭāyu sumuyug sāmbut ta sañ Maithilī,
 mahyā tañ daśādēśadēwata humuñ kapwādbhutāñastuti.

Sītā was placed in the wagon and when it fell, she closed her eyes in fear. She moaned and groaned and finally swooned away. Jaṭāyu swiftly swooped down and caught Maithilī [in her fall]. The deities of the ten directions shouted aloud, with amazement and admiration.

24. Pahyā niñ surasañghadēwata lawan gandharwa kapwāmuji,
 hēwa krodha sirañ* Daśānana nanā mañkēp tikañ bāhu mār,
 lāwan rāh nya nirantaromētu humīs ndā tan hiḍēp yālara,
 mañsō sahasikāñusī mabayaṇan mérañ Jaṭaywar layū.

*CDE. b. A ri sirañ Daśanana. BK krodha sañ Daśānana c. E humis.
 d. C Jaṭāywalayū. D Jaṭaywālayu.

The loud applause of the groups of deities and demi-gods, made the wounded Daśānana spiteful and angry. He covered his smashed shoulder, from

VI

which blood flowed down continuously, with his hand. Then, without giving attention to pain, he fiercely advanced, chasing Jaṭāyu everywhere, who dodged away with humiliating feelings.

25. Sañ Sītā pinēkul nirārdhha kapati glānāsi mosah sira,
tan mādrēs* ta ibēr nirārdhha malimēr mamrih alah kabwatan,
yan tar sāmbuta sañ naréndratana yā byaktān pējah yan tibā,
yēkā hétu nirañ Jaṭāyu malimēr tébēr nirānkin malon.

*ABCDE. b. K ādrēs.

He tightly held Sītā who was afraid and moaning. He could not fly fast, but slowly though he exerted himself, because the burden [he had to carry] was too heavy for him. If he had not caught the princess, she surely would have been killed in the fall. That was the reason why Jaṭāyu flew slower and slower.

26. Mēh prāptā ta sirañ Daśānana mañēl mañlih Jaṭāyūmēhāh,
mosah mosyan asiñ paran ira tinūt dé sañ Daśāsyēñ lanit,
tan dwān tandani sañ Jaṭāyu dumilah tañ candrahāsākilat,
sēmpal tañ lahuyañ huyañ nira tibān pinrañ nirañ Rāwaṇa.

b. B mosyah mosana riñ paran. c. C dwāt. DE dwā.

Daśānana almost caught Jaṭāyu who was in trouble and wearily breathing heavily. Wherever he went, Daśānana was in pursuit (in the sky). Suddenly he attacked Jaṭāyu with his flaming sword. His wing was severed when Rāwaṇa struck with his sword. He fell down.

27. Daśawadana wawañ siromēkul sañ,
Janakasutār wiparīta tībra mūrcā,
hana ta ratha wanēh masö manuñsuñ,
pinakahawan* ira yar ulih ri Lēñkā.

*ABCDE. d. K makahawan.

Quickly Daśawadana caught the daughter of Janaka who was in a very deep swoon. Another wagon came to meet him on which he returned to Lēñkā.

28. Satēka nira ri Lēñkā glāna kāmāturāhyun,
hana ri hati nirāñhiñ Maithilī uṣadhātah,
winaliñ ira umañgā Janakī rājaputrī,
dadi ta sira umañsö wèt nikañ rāga tībra.

VI

As he arrived in Lēnkā, he was unhappy, over-whelmed by love and passion. He thought, only Maithilī would be the cure. He believed that princess Jānakī would agree [to marry him]. So he went to her, troubled by raging desire.

29. Sahana-hana nikañ wwil wīra yékā kinonkon,
umīñētakēna sañ śrī Rāmabhadraṛ makīñkiñ,
alah awēdi ri dé nyan śīrṇa tañ rākṣasākwēh,
Daśawadana sirādwāhēnti wadwā* nirākrah.

*ACDE. d. BK sirādwā hēnti wadwa.

He ordered scores of demon-heroes to spy on sorrowful Rāmabhadra. He was very afraid, because so many demons had been killed. Daśawadana was concerned that his numerous soldiers would be annihilated.

30. Ri laku nikana tañ wwil cāra yāmratyawékṣa,
dadi ta sira sumomah Jānakī ndā tan aṅga,
tinudiñan i kiwān lèn tar winēh śabda ménak,
Daśamuka sira mūrkatyanta mañsō tan érañ.

When the demon-spies had gone into operation, he went to propose to Jānakī, who rejected him. She pointed at him with her lefthand finger and scorned him. Daśamukha was evil to his core. Without shame he approached her.

31. Pratidina sira mojar ndan mahāsatya dēwi,
Raghutanaya cinitta dé nikañ citta tan lèn,
salahasa sira mosah sañ Daśāsyāsi maswī,
r-ujari bala nirār kon Jānakī rākṣa-rākṣan.
b. C Raghusuta ya.

Everyday he proposed to her, but the princess was very loyal. Only Raghutanaya was in her mind no one else. She moaned distressfully whilst Daśāsyā was pressing [with his request]. He ordered his soldiers to keep an eye on Jānakī.

32. Atha ri hana nirañ śrī Jānakī nkā ri Lēnkā,
Raghutanaya sirékātyanta saṇḍéha āśa*,
marahakēna hilañ sañ Jānakī durnimitta,
manuk umuni masambat lwir nya mañsō manuñsuñ.

*E. b. ABCDK āśa.

VI

So when Jānakī was in Leṅka, Raghūtanaya was in a gloomy and sad mood. He saw a bad omen, telling him that Jānakī had disappeared, namely birds meeting him on his way, delivering cries sounding like lamentation.

33. Daśarathasuta tibra glāna maṅlih maṅkiṅ,
Janakatanaya hah āh bhāgya tékin katēmwa,
mati pinañan ikañ moñ mwañ tibā riñ jurañ lwah,
capala ta kunañ oñsil hah lukan kāsyasih nya.
d. B kutañ. CDE ta kutan.

Daśarathasuta (the son of Daśaratha) was sad, weary and worried: 'Janakatanayā (daughter of Janaka) ah, how lucky [if] you are found! [Perhaps] she has been devoured by a tiger or has fallen into a ravine, she is so active. Ah, how pitiful!'

34. Sēḍēñ añañēn-añēn sañ Rāghawa bhrāntacitta,
tēka ta sira sañ antēn ndān ikañ wēṣa rūkṣa,
makin alara sirār ton wēṣa sañ Lakṣmaṇoruk,
nyata pati nikā sañ Maithilī liñ nirāsā.

While confounded Rāghawa was in deep thought, there came his younger brother in a terrible state. He became more alarmed when he saw Lakṣmaṇa like thus. 'Certainly Maithilī is dead', he said hopelessly.

35. Dadi ta sira matakwan śīghra mojar sañ antēn,
duga-duga sira mājar satya bhaktiñ kakāsih,
Raghutanaya gēlānān pañrēñō wrētamātra,
hati nira ya ta śirṇāñ śūnya tañ rāt hiḍēp nya.
b. B mojar. bhakti. E bhakti. d. ABC hiḍēp ya.

So he quickly asked his brother, who answered frankly informing him of his loyalty and devotion to his older brother. Raghutanaya was upset when he heard the story [of what had happened]. His heart was broken into pieces, he thought the world was void.

36. Kadi ta hilañ umētwañ jīwa saṅké śarīra,
mamana-mana sirāñhēl dé ni kiṅkiñ nirākwhēh,
alah umañēn-añēn sañ Jānakī citta luñhā,
satata ri pipi yan hīs luh nirādrēs tan ampēt.
d. E his.

It was as if his soul had slipped away from his body, he could not think because of his deep sorrow. He only thought of Jānakī, tears poured down his cheeks continuously and uncontrollably.

VI

37. Ari Janakasutā ndī déśa uṅgwanta tājar,
 sahuri aku gēlānāsyān-syañ aswī masāmbat,
 pijēr amupu sēkar kwēh nā matañ nyāt tan aṅsō,
 athawa milu mañajyañrēñwakēn dharmasāstra.
 c. B tar. D nyā tar. E. nyār ttar.

‘Janakasutā my dear, where are you, tell me ! I call you again and again, I beg you [to reply]. I wail. Please answer ! Have you gone picking flowers that you do not come ? Or have you joined [the sages] to listen to the lectures about *dharmasāstra* [the holy scriptures].

38. Syapa ta kunañ ikānuñ takwanañkwé* wēkasta,
 wruha ta ri amēñantānuñ satorasya mojar,
 bapa ta tañisanañkwēbuñku yādoh taman wruh,
 suragaña humēñēñ dhik déwatā tan hanojar.
 *DE. a. ABCK takwanañkwa.

‘To whom should I ask about your message [which you probably left] who would know where you have gone, and who can tell me truthfully. I cannot ask father or mother as they are so far away. Even the gods are silent and the deities do not speak.

39. Atisaya aku yatnāmèt kitēñ déśa mamrih,
 mara haku ri paturwantēñ* dañū tat kapañguh,
 hana watu maratālwa ñkāk paromèt kitātah,
 sahana ni hawalantāku k-parāmèt kitāntēñ.
 *BCDE. b. ABCDE tar. K paturwanté. c. ABCDE ñkāñ.

‘I have looked for you everywhere as best as I could. I have gone to your usual sleeping-place, you are not there. I have gone to the big flat stone. I have gone to all places frequented by you to search for you, my dear.

40. Masuk aku riñ alas göñ lēn pamètanta kēmbañ,
 katēmu kusuma lumrā kīrṇa laywan rurū kwēh,
 saka ri panas ikañ wé kapwa lūm yātirūkṣa,
 kadi saka ri lara nyāñ tat hanākūñ ya māsā.
 a. ABCDE kambañ. c. BCD rāmyātirūkṣa. d. BCDE tat.

‘I have also penetrated into the vast forest where you used to pick flowers. [I] found plenty of flowers fallen and scattered everywhere. Because of the hot day they were withered and ruined, as if they grieved over your disappearance and were very depressed and yearning.

VI

41. Kusuma saphala dibyāsīh nya tībré kitāntēn,
 atīśaya kari kiñkiñ nyār kasah dēnta monēñ,
 aku kalana ta kāsīh puṣpa tātan paḍé ya,
 taya kita tuwī dēwī tan pējah dé nyunēñku.
 c. A ta kasih. BCDE tat asih.

'The flowers were true in loving you so deeply, my love. They were so grieved at the separation from you. But I am a scoundrel and my love cannot be compared with theirs. Even at the loss of you I do not die with yearning.

42. Apa kita mamarīkṣā donta mēngēp umīngat,
 prahasana ta kunañ don in humōt guywa-guywan,
 wētū ta rari huwus hé tan wruh in śoka monēñ,
 biṣama tiki huripkun tūta mīngat pwa dēnta.
 c. A wuwus. tag. CDE tag. d. ABCD niki.

'Do you want to put me to the test that you pretend to go away? Or is it just a joke of yours, that you are hiding? Come out my dear, quickly. Ah! You do not know, how I yearn and grieve. Because of you, my life is in danger, as I want to join you.

43. Aku mulih umatīkañ rākṣasa krūrakarma,
 apa kita tat anuñsuñ kolakēntāku dēwī,
 aparān ikana dosañkwī kitañ toh pwa tājar,
 lalu kita lumaré nīwañ bhakti māsih pwa nitya.

b. ABCD tak. c. A misses out the part from the word *ikana do-* (VI.42c) to the word *-takēn* (VI.44d). B tojar. d. C lumarēñ.

'I come home from killing demons of evil conduct. Why do you not meet me and embrace me, my dear. What wrong have I done towards you? Please tell me! You torture me too severely even though I am always devoted to you and care for you.

44. Giri gahana gunuñ ndin takwanantāku* wēkasta,
 lalu talib i gēlētāmogha hēwāntat anliñ,
 hilañ ikana kadhīrankwāpasah sakya dēnta,
 kadi dinudutakēn mēh mētwa jīwañku luñhā.

*BCDE. a. AK takwanañkwé wēkasta. b. BCD lalu lēmēs gēluñtāmogha. E. lalu lēmēs i gēlētāmogha.

'To what perilous mountain should I ask for your message. Are you so terribly furious and annoyed that you do not want to talk? All my spirit

VI

has gone at the loss of you. I almost die, I feel as if my soul is drawn from me.

45. Aku mananis aböh mèh mètwa rāh niñ matābañ,
satata aku masāmbat tan katolih pwa dènta,
yan ahuwusan kāsīhtāri māryāku monēñ,
kita tamat awarah riñ kārya luñhā tat amwīt.

d. ABCD tak. After the word *amwīt* A has the missing part of VI.42c.

'I cried until my eyes were swollen and red with blood, continuously I lament, but you do not pay attention to me. If you do not love me any more my dear, I will stop longing [for you]. But you did not talk about going away, you did not take your leave.

46. Tuwi ikana arintā Lakṣmaṇékana tan wruh,
wruha rikana gēlētātyanta sūkṣma nya mēwēh,
hana kari magēlēñ riñ swāmi tātār padosa,
atiśaya kita sadhwācāra* śīlanta liñku.

*E. a. BC arintañ. d. ABCDK sadhwacara.

'Besides, your younger brother Lakṣmaṇa did not know at all about your anger, you covered it up so that it could not be detected. But it is not wrong for a woman to be angry with her husband, your conduct and your behaviour are excellent, I admit.

47. Umara aku maniñjo ñkā ri pahyas-hyasanta,
hana ta ya wulakan lèn pañcuran ñkākwaniñjo,
katēmu ta pasiwontékiñ danū ñkā tamolah,
aku malara kapūhan dé nya tan ton hana ñkā.

I have looked for you at the place where you used to make yourself up. I have looked for you also at the pond with the waterspout. I found the place frequented by you and where you used to stay formerly, but I am sad and broken-hearted that you were not here.'

48. Nahan ikana tañis sañ Rāmabadhrātimūrcca,
kapati kadi tinunwan dé nikañ śokabahni,
pawana sumirir alwan tis nya tatan ya tamba,
biśa miśani ya mañdé mohita ñ wañ ta dé nya.

Thus was the lamentation of Rāmabhadra, grieving very much. It was as if he were burnt by the pangs of sorrow. The cool and slowly blowing breeze was no cure, but poisonous drugs causing bewilderment to men.

VI

49. Krama mawunu sirānlih pèr ikañ luh ya madrès,
lumaku ta sira madyus tūnga-tūngal sirākūñ,
alara tuwi makiñkiñ tan hilañ déwa pūjā,
prakrēti juga pajātyan sañ mahāsātwa satya.

Then wearily he stood up, wiped his streaming tears. He went to take a bath, all alone in his affliction. Though in misery, and troubled by pangs of love, he did not forget to pray. It is this conduct that illustrates a true example of a devout noble man.

50. Tēlas ajapa mamujānarccanēñ* hyañ masandhyā,
laku ta muwah umèt sañ Janakī riñ alas gōñ,
katēmu ta palagan sañ Rāwāṇa mwañ Jaṭāyu,
hati nira sawitarkāñ ton ikañ** cihna niñ prañ.

*ABC. **ACDE. a. DEK mamujānarccané. d. CDE ya witarkkāñ. BK ikā.

After worshipping the deities at dawn by muttering prayers and offering flowers, he went again to look for Jānakī in the vast forest. He found the place where Rāwāṇa fought against Jaṭāyu. His heart was filled with suspense at seeing the traces of battle.

51. Ari taruṇa Sumitrāsūta* tañsō ya tonton,
ahalēpan iki maprañ rākṣasa ñké ta ñūñi,
rudhira ya tumibābāñ bāhu sēmpal katimpal,
kawaca ratha nihan tañ tuṅgañan kapwa śīrṇa.

*BCDE. a. AK Sumitrāsūnu.

'My brother, son of Sumitrā, come forward, look ! Apparently demons have fought at this place. Red blood was shed, an arm was cut off, an armoured wagon and horses were smashed.

52. Ndak inēt-inēt ikāntēñ yan mapékā ya maprañ,
susupi ikanañ ālas mèt ikañ rākṣasa ñké,
maluya ika larañkun ton ikañ rāh ya lumra,
alēmēh aku humèt sañ Jānakī liñ nirāśā.

a. ABCDE mapéka ri maprañ. E nda t.

'If I think about the reason they were fighting for, and their purpose in entering this forest, I feel miserable once again. Seeing all that blood everywhere, I have no strength to search for Jānakī', so he said hopelessly.

VI

53. Manuk apa kunēn apraṇ hāh lukan kadbhuta nya,
lahuyan atiṣayēn gōn cihna nāhan* katimpal,
apa pinarēbutanyān tan patrēṣṇēn hurip nya,
harēpa kunēn ikā saṇ Jānakī donya tan lēn.

*E. b. ABCDK nahan. c. CDE satrēṣṇēn.

‘What kind of bird has fought here? Ah! It is amazing. [As proof] a very huge wing has been severed. What were they fighting for that they did not care about their lives? Maybe they wanted to take Jānakī. Nothing else!’

54. Nahan ikana wuwus saṇ Rāmabhadhrān paṇūha,
jwalita kadi tinunwan twas nira krodha muntab,
mata nira ya kabāṇan wētwakēn taṇ kadhīran,
tribhuwana kadi śirṇā dé nirālah saroṣa.

a. A saṇ Janaki Rāmabhadhrān. D paṇūta.

Thus said Rāmabhadra making his surmise. His anger arose, it was as if his heart were burning. His eyes turned red, his courage returned and he became exceedingly violent. It was as if he wanted to crush the threefold world.

55. Kadi ta sira bhāṭāra Aditya maṅkin satēja,
makin apupul atambēh wikramotsaha wrēddhi,
awak apanas ahosah dé nikaṇ krodhabahni,
Raghusuta kadi siṅhāsīnhanadātīdarpa.

a. BCD bhāṭarāditya.

As the Sun (god) becomes more radiant, as it decreases in size, [on the other hand] increases in power and developed more energy, so was his body burning hot by the fire of anger. Raghusuta became ferocious and roared like a lion.

56. Syapa ta kunaṇ ikānaṇ wwil wēnaṇ sāhasa ṅké,
rumabhasa sira saṇ śrī Jānakī rājaputrī,
apa kariki si Rāmāwēdya riṇ śatru śakti,
mataṇ ika awamānātyanta nīca nya duṣṭa.

a. CD ikānuṇ.

‘Who is the demon who dared to rampage here, who dared to attack princess Jānakī. Does he think that Rāma is afraid of powerful enemies, that he dares to insult [me] in a debased and wicked way?’

VI

57. Dinakara tuwi sor hyaṇ sūrya dēṅkwī prabhāwa,
 giriwaraśata śīrṇa sāgarāsāta dēṅku,
 sahana-hana nikaṇ rāt hēntya tātan paśéṣa,
 Urakapati ulāgūn nkā ri pātāla śīrṇā.
 b. E. śīrṇā.

‘In power, even the Sun (god) is inferior to me. I could make hundreds of great mountains collapse and the ocean dry. I could smash the entire world into pieces completely, including the king of dragons of the nether world.

58. Nuni-nuni ikanaṇ wwil hēntya tātan paśéṣa,
 Dhanapati tuwi duhkā yakṣa ya syūha mātya,
 aku ta maliha Kāloamatyanaṇ Kālamrētyu,
 sakala bhuwana cūrṇā bhūmi dēṅkun pusus ya.

‘I have destroyed demons before, even Dhanapati will suffer, the *yakṣas* will be smashed and killed. I will change myself into Kāla (God of Time) to kill Kāla, Death. I will demolish the entire world, I will crush the earth.

59. Surawara awarāṅkwī n Indra mandālpasakti,
 gaganatala tan alwā dēṅku wēhēṅkwahōta,
 maluya laya ikaṇ rāt rātri tulya nya śūnya,
 asiṇ-asiṇa ta sādhyān dadya tan dadya madwā.

‘I will savage the deities, to me Indra’s power is nothing, the space above is not vast, I will make it disappear. Let the world return to doom, void as the night. Let everything unexpected come. I will not fail.’

60. Nahan ikana wuwus saṇ Rāghawasiṇhanāda,
 tihaṇakēn ikanaṇ hrū héwa sakrodha riṇ rāt,
 prarudita manaṇis saṇ Lakṣmaṇāsīh manēmbah,
 muhutakēn ikanaṇ rāt mātya tatan padoṣa.

Thus were the words of Rāghawa sounding like a lion’s roar. He put an arrow on his bow, out of fury and irritation with the whole world. Lakṣmaṇa, sad but forbearing, addressed him while making homage with folded hands with tears trickling down his cheeks, to prevent the destruction of the world without being sinful.

VI

61. Raghusuta kita mithyātyanta momo wimoha,
wipatha ta ya katrēṣṇantēṇ jagad gadgadāku,
apa kita kadi médan tan padon dēnta māmbēk,
ñhulun alara gēlānān ton kitātah salah ton.
d. BCDE glānār.

‘Raghusuta, you are wrong, very much bewildered. Your compassion towards the world has taken a wrong turn. I am perplexed. Why do you act as if you are mad? Your anger is useless. I am sad and disappointed to see you lose your head.

62. Gēlēṇ i hati ya tibrātyanta kāmāturāhyun,
wwaṇ apa wihikana ñ waṇ manda maṇḍāni citta,
takarin atisayāglis buddhi médan pramada,
dhrēti ya ta dulura nyān ruddha taṇ rodrabahni.
c. ABCDE pramoda.

‘[The power] of anger is enormous, that of love and passion likewise. Do [you] want to know the types of men? A stupid man is the one who gives in to all his desires, so that in a short time he becomes careless and crazy. [You should] follow people who are resolute of mind. Get rid of that fire of fury.

63. Apa ta guṇagaṇā niṇ krodha yan tūtananta,
ya mataṇ amuharopēk duryaśēṇ rāt ya pāpa,
kalawan ikana taṇ rāt tan hanātah sadoṣa,
kita juga wiparīta glāna dé niṇ larāgōṇ.

‘What is the virtue of giving in to anger? It will lead to evil conduct and sin. Besides the world is not guilty. You lose your mind, frustrated by intense affliction.’

64. Nāhan taṅguh nirāṇ antēṇ, tuṣṭodhāni siraṇ kaka,
kapwānusup sirēṇ ālas, adoh saṅka riṇ āśrama.

Thus were the comforting words of his brother. The older brother regained his composure. Both went into the forest again far from the hermitage.

65. Tatkalān panusup kālih, n-ton Jaṭāyu manuk magōṇ,
tan byakta téka dé niṇ doh, katon kadi gunuṇ magōṇ.
a. ABC kalih. b. A ton.

When they were both in that forest, they saw Jaṭāyu, the huge bird. From a distant they could not see clearly, and it looked just like a great hill.

VI

66. Yēki māti sirañ Sītā, liñ nirañ Rāma niścaya,
 r-añsö tandrañi tañ pakši, Jaṭāyu mawuwus wawañ.
 This [bird] has killed Sītā; thought Rāma with certainty. He moved forward to attack the bird, [but] Jaṭāyu quickly spoke:
67. Hé Rāma hé Raghusuta, haywa sāhasa ri ñhulun,
 Jaṭāyu tāku tan kālèn, wruh tākun Jānakīn pinèt.
 d. B Jānakī.
 'O Rāma, son of Raghu. Do not be violent towards me. I am Jaṭāyu, no one else. I know that you are looking for Jānakī.'
68. Nā liñ nirañ mahāpakši, manēmbah sañ Raghūttama,
 sirañ Jaṭāyu kārūnya, mitra kāsih nirañ bapa.
 b. ABCDE manambah.
 Thus said the great bird. Raghūttama made his obeisance. The pitiful Jaṭāyu was the beloved friend of his father.
69. Sira glāna kanin tibra, tathāpi mahurip sira,
 alah humèr sirañ Rāma, sañka ri drēḍha niñ asih.
 He was in distress, seriously wounded, but still alive. He had wanted to wait for Rāma, because of his great love.
70. Tēka pwa sira sañ* Rāma, mājar ta sira riñ musuh,
 huwus mājar pējah sira, sawèt niñ tibra niñ kanin.
 *BDE. a. ACK si.
 Now Rāma had come, he told him about the enemy, thereafter he died because of his severe wounds.
71. Sapējah nira mūrcaśā, sañ Rāma manāñis sira,
 hé Jaṭāyu mahādibya, wēnañ dhāraka riñ hurip.
 As his life slipped away, Rāma wailed aloud: 'O, Jaṭāyu, how excellent you are, capable of staying alive,
72. Sañka ryasihta mamitra, bapañku kalulut tēmēn,
 tumuluy tēka riñ putra, ah-o dibyanta hé kaga.
 b. BD kalulu.
 'Out of affection for your friend. How great is your attachment to my father, and extended to his son. Ah ! Ah ! O, excellent bird.

VI

73. Sēḍēntāt mahurip nūni, bapaṅku mahurip hiḍēp,
ri pējahta kunēn maṅké, mēnyāk uwuh-uwuh tēmēn.
'When you were still alive, I regarded my father as being alive. At your death now, I feel like crying out loud.'
74. Huwus saṅ Rāma manāṅis, tunu waṅkay ikaṅ manuk,
maśoca ta mawēh piṇḍa, muwah luṅhā sirānusup.
After Rāma stopped weeping, he cremated the body of the bird. He performed the rituals for the dead and offered rice-cakes. Then he continued on.
75. Hana rākṣasa kāścaryya, bāhu nya madawā tēmēn,
malapā maharēp māṅsā, ya pinaṅguh nirēn alas.
a. B kāścaryyan. b. ACDE nyan. c. ACD maṅsa.
Further on they met a demon with amazing long arms, hungry for want of food.
76. Musuh niṅ satwa yēn danū, Dirghabāhu naran ikā,
ya ta maṅsō sira krūra, r-unus taṅ kadga tīkṣṇa ya.
For a long time he had been the enemy of all beings and was called Dirghabāhu. He attacked them wildly, and they drew out their sharp swords.
77. Sāṅsō nya rodra yāgalak, pinraṅ nira taṅanya ya,
sāmpun pēgat pwa bāhu nya, tibā ta yérikaṅ lēmah.
a. D yāṅsō.
When he moved forward to make a violent wild attack, they chopped off his arms. And when his arms were severed, he collapsed on the ground.
78. Maluy ta ya ri jāti nya, déwatārūpa yan katon,
lumrā téja nikāwak nya, kadi saṅ hyaṅ Diwākara.
a. C jati. c. C nikawak. d. C Diwakara.
He returned to his original form, and showed his divine appearance. His body glowed like the sun (god).
79. Maprēsna ya ri saṅ Rāma, mamēpör i naran ira,
lāwan don in masusupan, ya tinakwanakēn ikā.
b. C mamōpēr.
He asked Rāma his name and the purpose of his journey through the woods.

VI

80. Satorasi siran Rāma, mawarah ri naran [n]ira,
lawan don in masusupan, sumilih ta siratakon.
d. BE sira takwan.
Respectfully Rāma told him his name and the purpose of his travel. Then he asked in return.
81. Apa jātinta hé sādhu, kita déwakrētin katon,
nihan ta-pajara wanèh, yan kasiddhā sadon mami.
b. BCDE déwakrēti. c. BD pājara.
'Who are you, O, illustrious one. You look divine, do inform me of one more thing. Shall I be successful in all my quests?
82. Yan kapaṅguha sañ Sītā, lawan yan alaha n musuh,
nahan takwan iran Rāma, dadi mājar-ajar ta ya.
'Will Sītā be found, and will the enemy be defeated?' thus were the questions of Rāma. So he replied.
83. N̄hulun anak bhaṭarī Śrī, ndan durācāra ta n̄hulun,
sēḍēn kwacaṅkramēn swargga, aṅlaṅkahi mahāmuni.
b. BCDE duracāra.
'I am the son of the goddess Śrī, but I have done something wrong. While I was wandering around in heaven, I stepped over a great monk.
84. Saṅké gēlēn niré n̄hulun, manāpa dadya rākṣasa,
kitātaḥ antaśapāṅkwa, apan putrāku dēnta wēh.
c. A antaśapāṅku.
'Out of anger towards me, he cursed me to become a demon and you would be the one to end the curse, because I am your son.
85. Kunañ donta kasiddhā ya, sañ dēwīnta kapaṅguha,
tinawan sañ Daśamuka, ri Lēṅkā kahanan nira.
a. BCDE kasiddha.
'As for your goals, you will obtain them. Your wife will be found. She is kept captive by Daśamukha in Lēṅkā.
86. Nihan gunuñ parananta, Rēṣyamūka naran nikā,
hana ta wré tēmu n̄kāna, sañ Sugriwa naran nira.
b. A i Rēṣyamūka.
'Listen. Go to the mountain of Rēṣyamūka. There you will meet a monkey, Sugriwa by name.

VI

87. Mahārddhika mahāśakti, ndan glāna ta ya duhkita,
 ya tékānugrahānanta, kaka nya ya ta patyani.
 'He is noble and powerful, but [at this moment] in deep distress. Render to him your patronage, kill his brother.
88. Sañ Sugrīwa gēlānonēñ, ri sañ Tārā priyā nira,
 inalap dé ni sañ Bāli, Bāli atyanta duṣṭa ya.
 b. B Tara. C Tarā. priya. d. C hatyanta.
 'Sugrīwa is frustrated and longing for his consort Tārā, who has been taken by Bāli. Bāli is very wicked.
89. Sañ Sugrīwa sēḍēñ monēñ, kadi lēmbu lanañ sira,
 tan winēh maswa rikanāñ, lēmbu mānak wahū mētu.
 'Sugrīwa is anxious like a bull prevented from being near a cow just giving birth to a calf.
90. Matañ nya hé Raghūputra*, paḍa duhkanta yak** hiḍēp,
 yan mitrā ñ kapi Sugrīwa, sahāyāntāt patī musuh.
 *ABE. **ABD. a. CDK Raghusuta. b. CEK yat. B duhkānta. c. A mitrā kapi. B yak mitra kapi. CDE yak mitrā kapi. d. A sahāyantāk mati. BCDE mati.
 'Therefore, O, son of Raghu, your sorrows are alike. I think you should befriend that monkey Sugrīwa, to be your ally in killing your enemy.
91. Iké wuwusku tan madwā, satyawākya ñhulun tēmēñ,
 mitrānta ñ kapi Sugrīwa, niyatālah ni Rāwaṇa.
 'I do not lie, I tell you the truth. Make friends with the monkey Sugrīwa. Then surely Rāwaṇa will be defeated.
92. Sēḍēntāt masihériya*, awās ya bhaktya rī kita,
 kita gurwa ikā śisyā, kāryyanta towi dadya ya.
 *ACDE. a. BK masiha riya. b. B ri kitā. DE ri.
 'If you render affection to him, he surely will be devoted to you. You are the teacher, he is the pupil. Your business will be attended to.
93. Pira doha ni kāryyanta, katēmu ta ya dé nikā,
 tuwi makwēh ta wadwā nya, wré magōñ śaktimānta ya.
 'However difficult your undertaking will be, he will do it. Besides he has numerous troops, consisting of great and powerful monkeys.

VI

94. Matañ nya mitrā Sugrīwa, duhka nya ya hilañakēn,
marapwan pamalēs dlāha, kitātēmwa lawan priyā.
a. AC mitra.

'Therefore, make friends with Sugrīwa. Save him from his misery [now] in order that he may return [the favour] in the future. May you and your beloved wife be reunited !'

95. Nahan ujar nikañ déwa, ikañ rākṣasa pūrwwaka,
mēsāt ta yomibēr lunhā, sañ Rāma manusup muwah.

Thus were the words of the deity, who was formerly a demon. He flashed away into the sky and Rāma continued on his way.

96. Tinon irāñ alas rāmya, wwa-wwahan tamalah matōb,
hilañ lapā nirānton ya, tēmu tañ lwah magōñ suci.
c. C ilañ.

He saw a wonderful forest, [full of trees] laden with all kinds of fruit. His hunger disappeared just by looking at them. Then he came to a sacred, wide river.

97. Madrēs hilī nya mahēniñ, umēntas ta sirādulur,
tēmu ñ alas rāmya tēmēn, manon ta sira tāpasī.
d. ABCDE tapaswī.

The clean water flowed fast. The two brothers crossed the river and came into a very wonderful forest. There they saw a lady-ascetic.

98. Śawarī téka jāti nya, kulit kayu tapih nikā,
warṇna nyawak nya mahirēñ, kadi warṇna niñ añjana.
a. B Sawari.

She was a śawarī-woman. Her cloth was made of tree-bark, her skin was as black as the colour of collyrium.

99. Rūpa nya sādhu tañcāla, pragrēhyapāda tulya ya,
witarāga ya dharmmēṣṭha, phalāhāra lanā bratī.
b. A pragrēhapāda. C pragrēhyapāda. DE pagrēhapāda. d. AC phalahāra.

Her appearance was pure and flawless, she looked like a girl presenting water to the guest to wash the feet and rinse the mouth, but she was free of passion and firm in performing religious duties. She ate only fruit and always conducted austerities.

VI

100. Sawulat nira sañ Rāma, hilañ tékāna nhèl nira,
 kadibyan in brata magöñ, mojar ta sira kādbhuta.
 b. AB nêl.

As soon as she beheld Rāma, his weariness disappeared, due to the excellence and severity of her austerities. So he spoke admiringly:

101. Hé tāpasī mahāsādhu, lalu dibyanta mabrata,
 aparān lwir ni pūjānta, yat satyēñ Īśwarārccaṇa.
 a. ABCD tapaswī. d. C yan.

'O reverend lady-hermit. How excellent are your austerities. What kind of worship (*pūjā*) do you adhere to? Are you a devotee of Īśwara?

102. Pitrēpūjā kunañ nitya, lanāsandhyā kunañ kita,
 yat satya riñ waca-wacan, lawan carita sañ wiku.
 b. BC lanāsādhyā. c. C yan.

'Or [do you] regularly worship the ancestors, or regularly perform the rites at *sandhyās* (dawn and dusk). Or do you adhere to the teachings of the holy scriptures and those lectures of the sages?

103. Prastāwa niñ tapa magöñ, kāma moha kunañ hilañ,
 dhīra-bratātwañ aguru, nā prakāra nikañ tapa.

'The departure of a great penance is to get rid of *kāma* (passion) and *moha* (perplexity), by being strict in carrying out austerities and respectful towards the teacher. Thus are the types of penance.'

104. Nā liñ sañ Rāma maprēṣṇa, irikañ śawarī bratī,
 sādarojar ta ya mawèh, madhuparkka lawan phala.
 b. B sawari. E sawarī.

Thus were the questions of Rāma. The *śawarī*-[lady]-hermit replied respectfully, while offering fruits and a mixture of honey and milk.

105. Om sājña* hé kitañ Rāma, nhulun ta magawé tapa,
 asiñ sakawēnañ deñku, kasatyanku hēlēm-hēlēm.
 *BE. a. ACDK sajña.

'Well, as you say Rāma. I perform penance whatever I am able to do, and I do it with devotion regardless of time.

VI

106. Kunañ hétuñku mabrata, mañhanākēn kasambégan,
 utpatti bhaṭāra Wiṣṇu, luñhā mara ri pātāla.
 b. A mañhanākēn. E manañhakēn.

‘As for the reason I do penance it is to find recluse. It started when god Wiṣṇu descended to the neatherworld.

107. Kēna śāpa dé hyañ Rudra, ri kāla niñ liṅgodbhāwa,
 madātēmahan warāha, makastrī dēwī Pātāla.

‘Because of the curse of god Rudra at the time of the *liṅgodbhāwa* (the appearance of Liṅga). Because of his crazy ideas, he took the form of a boar and married the goddess Earth.

108. Mijil pwa sira hyañ Wiṣṇu, makarūpa ta warāha,
 umēgil irikañ gunuñ, amañan hāraka mami.
 c. A misses out this line entirely.

‘When god Wiṣṇu appeared in the form of a boar, he took refuge in a mountain where he ate my food.

109. Tēlas nya mañkanomati, śawa nya tinaḍah mami,
 ya tikāṇdadyakēn duhka, awak mami nīla warṇna.

‘In consequence of this, he died and I ate his flesh. That was the origin of my suffering, and my skin became black.

110. Tāsyasih hé kitañ Rāma, tusapi muka ni ñhulun,
 pūrṇnā kitāntaśāpāñkwa, tāryyakēn kléśa ni ñhulun.

‘Have mercy, O, Rāma. Touch my face with your hand. Let it be you who puts a complete end to the curse befalling me. Deliver me from my impurity.’

111. Nā liñ sañ śawarī bratī, inusap dé nirañ Rāma,
 paripūrṇa sirañ yogī, gumanti mañanugrahé.
 a. BE sawarī. c. D yogi.

Thus said the *śawarī*-lady-hermit. Rāma touched [her face] with his hand, and the yogin regained her purity, and bestowed a favour in return.

112. Hé sañ Rāma mahādibya, Wiṣṇu sakala yar katon,
 wēnañ umalapi kléśa, matañ nya malēsa ñhulun.

‘O, Rāma, you are very excellent, a Wiṣṇu manifest. You are able to deliver me of my impurities. Therefore I would return your favour.

VI

113. Wānaradhipa Sugrīwa, ya mitrānta mahārdhika,
 katēmwa Jānakī dénta, nā liñ nya dadi mokṣa ya.
 a. C Wānarādhīpā. c. BD katēmwa.

‘Make friends with the noble monkey-king Sugrīwa, in order that princess Jānakī may be found,’ so she said, then disappeared.

114. Rāma Lakṣmaṇa muwah sira manusup,
 riñ [ñ] alas pratita Kampa ya karēñö,
 kwēh kēnas riya wisāta ya kasukan,
 mwañ mahāmuni hanēñ alas anusup.
 c. A kwé.

Rāma and Lakṣmaṇa went further into the forest of Kampa, already well-known from ancient times. There were plenty of deer living there happily, and hermits were wandering around.

115. Trēpti sañ Raghusutār wulat in alas,
 rāmya kapwa manēḍēñ kusuma matap,
 n-ton ikañ talaga dībya ya manulus,
 padma yéka maputih tamalah-alah.
 d. ACD pādma. ABC tamala-malah.

Raghusuta enjoyed the scenery of the woods, lovely flowers were in abundance and in full bloom. He saw a wonderful clear lake, full with white lotuses.

116. Śokacitta sira dé nya ta mañarañ,
 Maithilī sira lanā inañēñ-añēñ*,
 wēt nyunēñ nira kunañ dadi manañis,
 glāna yar wara-warah ta ari nira.
 *C. b. A sirā. ABDEK inañēñ-añēñ. c. A nyanañ. BE nyunañ.

[Again] he was overwhelmed by sadness and pangs of love, princess Maithilī constantly was in his mind. He wept, his heart overflowing with yearning. Filled with sorrow he spoke to his younger brother.

117. Lakṣmaṇāri wulat n* talaga maho,
 bhūṣaṇa nya uni niñ bhramara humuñ,
 kokilomuni malon ya salaki-bi,
 hāh mahā juga ya mèdi riñ apasah.

*C. a. ABDEK wulati. c. ABCDE kokilā muni. D halon.

VI

'My brother Lakṣmaṇa, behold the lake is shining, its decoration is the sound of bees humming, a couple of nightingales are sweetly singing. Ah, purposely they are teasing ones in separation, living.

118. Padma rāmya sumēkar paḍa manēḍēñ,

wintañ iñ gagana sor ta hayu nikā,
komala nya ya mawèh lara ri hati,
śoka sañ priyawiyoga mulati ya.

a. ABCDE pādma. c. B riñ.

'Lovely lotuses are in full bloom, inferior in beauty the stars in the sky are in gloom, her sweetness gives rise to pain, in view of them those separated repress their griefs in vain.

119. Sañ sēḍēñ priyasamāgama kasukan,

dé nikañ bhramara haṇsa paḍa munī,
rāmañiya ya manohara ya mrēdu,
kaṇṇaśūla ya ri sañ priyawiraha.

b. A moni. E muni.

'Happy are those in union with their spouses, listening to the voices of bees and geese, it's charming, it's fascinating, it's tender. For those in separation it's thunder.

120. Kīrṇa tañ kusuma nitya ya marurū,

dé nikañ manuk i pādapa masiwo,
wwañ wimūḍa ta kunañ taman alara,
mwañ ri sañ tan aharēp suka wirati.

b. ABCDE i yāpaḍa. A siwo.

'A lot of flowers continuously are falling, as the birds in the trees are playing. Only fools would see no soreness and those who want no end to happiness.

121. Gandha niñ sēkar arūm mara riñ iruñ,

mwañ manuk nya lumaré taliña muni,
rūpa niñ kusuma yānakiti hati,
hāh ñ Anaṅga mamanah mamarimisi.

'I can smell the fragrance of bloom, the voice of birds I hear in gloom, the sight of flowers make me suffer ah, the arrows of Love are teasing.

VI

122. Mwañ [ñ] ikañ kayu kabèh paḍa mamananah,
ronya yāpēs alaris ya taji tajēm,
pāñ nya yéka larasa nya ya malurus,
wruh nya yan tuju hatiñku kēna rujit.
a. A pada. b. B mapēs.

'Shooting at me are all the trees. Their soft leaves are their sharp arrows, their straight branches are the bows and my poor heart is smashed to pieces.

123. Mandamarūta mirir ya mañiriri,
wāsita nya wañi niñ wana kusuma,
citta yāpuy umurub tēhēr apanas,
hāh lukan lara nikiñ priyawiraha.
b. AE bāsita. B bhasita.

'A soft breeze is blowing, taking along the blossoms' fragrance but my mind is like fire hot and burning. Ah, how deep is the smart of those in separation.

124. Cāla ron ikana tañ kayu tumayuñ,
yoñgwaniñ bun aputih makatiritis,
mutyahāra juga riñ gaganatala,
n-ton ikā drawa hatiñku juga tēñuh.
b. A makatiritip.

'Leaves on bowing trees are swaying, white clear dew drops are trickling, like pearls falling from the sky, upon seeing them my poor heart melts away.

125. Hāh kapan kunañ iké kahuwusana,
mukti duhka nikanañ* priyawiraha,
Kālamrētyu malalis tan anumata,
tan patīn aku huwus kasula-sula.

*CD. b. A nikañ. EK nikana. d. BE tār patin [n] aku. CD tar.

'Ah it seems so endless this agony of separation, the god of Death is cruel and heartless, he does not kill, he keeps me in excruciation.

VI

126. Śabda niñ bhramara matta ya apuya,
yak rēñō ya mahuyañ hati mapanas,
tulya parwwata sēḍēñ matunu murub,
tan hanāta śaraṇāñkwa manuluña.

‘The sound of the elated bees is like fire, hearing it my heart is aflame, like a mountain ablaze, and for me there is no refuge, no solace.

127. Mogha mobita hatiñku ya wulañun,
n-ton alas ya manēḍēñ masēkar arūm,
pomahan nirañ Anañga juga katon,
yak pramāda kasasar ta kunēñ ari.
a. A hatiñku hulañun.

‘My heart is bewildered and confused looking at the forest, with blossoms in full bloom, it seems to be the abode of Anañga, and being blind I am lost, o, Lakṣmaṇa.

128. Pañ nikañ kayu tinūb niñ añin alon,
nartakī ya mañigēl kayu mamijah,
darppa tañ bhramara matta mañiduñi,
wēt nyunēñku baribin [n]aku kabaran.

a. E pāñ. b. ACD nārtakī. c. ABCDE mēṭta. d. BE kabhañan.

‘The twigs are blowing in the breeze, the trees are dancing (like dancing girls) happy and gay, accompanied by the spirited singing of the drunken bees, (because of my yearning) my heart is agitated [and] in the grip of despondency.

129. Nā tañis nira sañ āryya Raghusuta,
sandhi tībra mañēlih hati wipayoh,
Rēṣyamūka giri bhīṣaṇa masukēt,
nā paran nira saśoka masusupan.

a. B tāñis. b. ACDE tībra. C mañliñ. c. A sukēt.

Thus were the lamentations of prince Raghusuta, his limbs were weak, his heart broken. They went further towards the mountain of Rēṣyamūka covered with dangerous thickets, whilst their hearts were laden with sorrow.

VI

130. Tatkāla yar tēka rikañ giri Rēṣyamūka,
 Sugrīwa śoka sira tibra mañön akiñkiñ,
 sañ Rāmabhadra śaraṇā wēgilēñkwa tan lēn,
 nā liñ nirān laku manāsaka śīghra mañkat.
 b. ABE tibra.

While they were heading for the mountain of Rēṣyamūka, Sugrīwa was in the depths of sadness overwhelmed by pangs of love. 'I have to seek shelter with Rāmabhadra, nobody else,' so he said, then immediately set off to penetrate the woods.

131. Tāmoli riñ Malaya parwwata durggamāwān,
 yēkā paran nira lawan bala wanarākwēh,
 bhakti nya maprabhu dumēh ya kabēh tumūta,
 Sugrīwa sādhu tuwi yogya siwin hiḍēp nya.
 b. C yēko.

He wanted to go and stay in the woods of the impassible high mountain of Malaya, together with his scores of monkey-troops. Loyalty to their king was the reason why they all went along, because Sugrīwa was a good king and it was proper that they serve him.

132. Sāmpun ḍatēñ dadi kinon ta sirañ Hanūmān,
 dūtomarā ri sira sañ Raghuputra pētēn,
 tātar wihañ Pawanaputra kinon lumakwa,
 yēkan pēsāt nira rikañ gaganāntarāla.
 a. C ḍatañ. d. D mēsāt.

On arrival Hanūmān was ordered to become a messenger to look for Rāma. Without reluctance Pawanaputra accepted his assignment, and flew up into the air in a flash.

133. Riñ Rēṣyamūka dunuñēn [n]ira śīghra mādrēs,
 humyus mēsēs añin-añin ira bāyubajra,
 śīrñékanañ kayu katūb mananā kabēh rūg,
 sēmpal papal kaparapal kapupuh pukah puh.
 c. E śīrñna kanañ.

He went straight to Rēṣyamūka, quick and swift, causing the air to rush along as in thunderstorm. The trees on his path were blown away, uprooted and smashed into pieces.

VI

134. Praptomasuk sira rikañ giri Rěšyamūka,
mēngēp mahātma sira siddha sakāma-kāma,
n-ton téka sañ Raghusutāsusupan bhramanta,
mañsö ta sañ Pawanaputra wawañ mojar.

c. C n-ton tékanañ Raghusutāsusupan. d. ABE wawañ ta mojar.

When he arrived there, he immediately penetrated into the forests of the mountain Rěšyamūka and took on the appearance of a great sage who had reached the peak of perfection. There he saw Raghusuta coming through the thickets. Pawanaputra came forward and immediately spoke:

135. Hé sādhu dibya kita dhīra wēnañ marā ñké,
atyanta durggama nikiñ giri Rěšyamūka,
sañ hyañ Mahéśwara tuwin malēmēh marā* ñké,
ndyānuñ prayojana iké panusupta kālīh.

*E. a. C kita. c. ABCDK mara.

‘O excellent ones. You are marvellous, you dare, and are able to come here. The mountain of Rěšyamūka is impassible, even god Mahéśwara is reluctant to come here. What is your purpose both of you ?

136. Lwir niñ bhayātīsaya rodra anuñ hana ñké,
muñgwiñ guhā hana ta rākṣasa lèn piśaca,
lāwan paran kari hawanta sukēt [t] agamya,
wwañ lèn saké kita taman hana wēh mara ñké.

b. ABCDE guha nya na ta. c. E kagamya. d. ABCDE para.

‘There are many things that are highly dangerous here. In the caves there are demons and imps, and the path you come through is thick with undergrowth and difficult to pass. Nobody but you have come here.

137. Kwēh siñha sāhasa musuh niñ asiñ marā* ñké,
krūrāñawit ya mawīñit muruñutikañ moñ,
mañgā umuñgah irikañ giri durggamāwān,
wuñkal galintuñ agaliñ gumuliñ inambah.

*E. a. ABCDK mara. b. AE maruñut[t]ikañ. c. ABE umuñga. d. ABCDE inambah.

‘There are many wild lions, hostile to those who come here. Ferocious and savage tigers are waiting to ambush man. When you want to climb the high impassible mountain, you have to step on unsteady shaky boulders which roll down on the slightest contact.

VI

138. Malwā malok pēluk ikañ lwah aluñka-luñka,
 molēk ya kolēk akēlēṃ kumēlēṃ umēntas,
 tambin katambin in adoh ya tēbēñ kahambēñ,
 dé niñ mahāgaja lanā mara darppa madyus.
 d. BCE padyus.

‘The rivers are wide with deep ravines and full of rocks. There are whirlpools which will carry around and around, those people trying to cross the river, and at length down in the deep depth. The banks on the far side are steep and blocked by huge elephants which constantly come here to bathe and romp.

139. Makwēh anuñ bhaya nikañ giri bhīṣaṇa ñké,
 lāwan śilātala tēla nya malā ulā nya,
 moñ māṇsabhakṣa kaharēp nya humōñ galak nya,
 tan wismayan pañēbusan mamisan wiṣa nya.
 a. A makwé. c. A umēñ.

‘There are many deadly dangers here on this mountain. In the crevices of flat stones there are enormous long dragons, fierce and wild, eager to catch a tiger for food. It is not surprising that once she squirts her poison, it is fatal.’

140. Nā liñ nirañ Pawanaputra masö matakwan,
 mojar ta sañ Raghusutār pawarah rikañ don,
 ai āryya don mami nihan ta-rēñö tat añsö,
 mwañ hétu niñ malarasan ya ta pajarañkwa.
 d. BE pājarañkwa.

Thus were the words of Pawanaputra inquiring while coming nearby. Raghusuta replied and informed him of his purpose: ‘O, holy man, my purpose is like this. Come near and listen. I will tell you also about the reason of my travel.

141. Kyātīñ sarāt Daśaratha prabhu sarwwabhoga,
 salwir nikañ suka wiśēṣa hané sirākwēh,
 akwēh anak nira ariñku ya dibyaśakti,
 añhiñ ñhuluñ juga anak nira mandabhāgya.
 a. A pra sarwwabhoga. BE prabhū.

‘The wealthy king Daśaratha, wellknown throughout the world, possessing all kinds of luxury, has many sons. All my brothers are excellent and powerful. I am the exception, the unfortunate.

VI

142. Sañké pakon ira marā* riñ alas malañghya,
 yékā nimitta mami yan panusup ya kālīh,
 luñhā mēgil kami riñ āśrama sañ Sutikṣṇa,
 ñkā ta tamolah añēmit patapan** prayatna.

*ABE. **ABCDE. a. CDK mara. d. K pratapan.

‘His orders to go to the impassible forests, is the reason that we both are here. I have been to the hermitage of the sage Sutikṣṇa. There I stayed a while to care for the hermitage.’

143. Sītā priyāñku rasikā ta dularkwi nūni,
 ndan duṣṭā Rāwaṇa malap sira śīghra luñhā,
 Sītā sirékana pinèt mami kām para ñké,
 nā hétu niñ masusupan [n] umahas bhramanta.

‘My wife Sītā went with me formerly. Then the wicked Rāwaṇa abducted her and fled away so quickly. I have come here to look for Sītā. That is the reason why I go everywhere through the forests.’

144. Nojar nirañ Raghusutār pawarah rikañ don,
 mājar-ajar ta sumilih ta sirañ Hanūmān,
 ai Rāghawa nhulun iké ta kinon marā ñké,
 Sugrīwanāma kapiṛāja makon amēta.

a. A Raghusutā. d. A Sugrīwa sadhu.

Thus said Raghusuta explaining his purpose. In return Hanūmān talked [about his assignment]: ‘O, Rāghawa, I have been ordered to come here. The king of the monkeys Sugrīwa gave me orders to look [for you].’

145. Prastāwa yéka huniñan hana wānarāgōñ,
 śakti nya tar papaḍa śūra ñaranya Bālī,
 Āditya sor ta sira dé nikanāñ prabhāwa,
 krodhāgalak ya paribhūta riké tuhanku.

‘The situation is like this. There is a great monkey, unequalled in power called Bali. Even god Āditya is inferior to him in power. He was savagely outrageous towards my master and insulted him.’

VI

146. Saṅké takut nira ri saṅ kapirāja Bāli,
miṅgat siromara rikaṅ Malaya pradésa,
maprītya don ira makon ta siromarā ṅké,
mahyun tamolaha sumiwyā sukunta nātha.

‘Out of fear of the monkey-king Bāli, he [my master] went to the region of Malaya. He ordered me to look for you, as he intends to be friends with you, to stay and serve at your feet, o, lord-

147. Mitrānta yogya sira liṅku anugrahāna,
āpan mahābala mahārdhika sādhubuddhi,
tūtūta māsiha mituhwa asiṅ pakonta,
milwomatī Daśamuka pramukā sirēṅ praṅ.
d. BDE milwāmatī.

‘I suggest that you may grant him a favour and make him your ally, because he is powerful, noble and goodhearted. Let him follow you and love you and carry out all your orders. Let him take part as commander in the battlefield to kill Daśamukha.’

148. Nāhaṅ [n] ujar nira ta saṅ Anilātmaśwī,
tātar wihaṅ Daśarathātmaja śīghra maṅkat,
saṅkat nirātiśaya harṣa ta saṅ Hanūmān,
saṅ Rāmadéwa hiniḍēp nira kalpawrēkṣa.

Thus spoke Anilātmaja pleadingly, Daśarathātmaja (son of Daśaratha) was agreeable and promptly departed. As they left, Hanūmān was exceedingly pleased and regarded Rāmadéwa as a wishing-tree.

149. Praptēṅ gunuṅ Malaya saṅ nrēpaputra Rāma,
rēṅrēṅ paḍā nira panah nira yéka mégha,
Bāli diwākara samopasāmāmatī ya,
Sugrīwa yéka mapanas ya maṅōb ikaṅ hrū.
c. AC samopasāmā.

Prince Rāma arrived at the mountain of Malaya. In comparison, he was equal to the rainy season and his arrows the clouds. Bāli was the sun covered [by the clouds], and [as a consequence] was killed. Sugrīwa, suffering from the heat of the sun, took shelter in the shadow of the clouds (the arrows).

VI

150. Tatkāla yar patēmu kālih amon sirāpuy,
 sākṣyā nirān prathama tambayaniṅ pamitra,
 sāmpun nirāsamaya kapwa saharṣa kālih,
 mañēn-[n]añēn ta sira kapwa mamèt upāya.
 a. A kālih amo. C kālih hamon sirāpuy.

When they met each other they made a fire as their main witness to the foundation of their alliance. After they concluded their agreement, both rejoiced, and held discussions to make plans.

151. Sañ Rāmadéwa mulat in bala wānarākwēh,
 swécchā yathāsuka ulah nya sajāti moñsil,
 polah nya hūn nya gumuruh maturū rikañ pāñ,
 yékā dumèh nira sukā magirañ tumon ya.
 a. B balā. b. BCE sujāti. C yatāsuka.

Rāmadéwa looked at the numerous troops of monkeys. They were at ease and happy and showed their liveliness. All their movements, their noisy voices, their way of sleeping on branches made him happy just to look at them.

152. Sāmpun tēguh rika pamitra nirāta kālih,
 mojar ta sañ prawara wānararāja mitra,
 hé Rāghawātisaya śakti nikañ kapīndra,
 Bālī taman hana paḍa nya rikañ triloka.

When their friendship was established, the outstanding and be friended king of the apes spoke: 'O, Rāghawa ! the monkey-king Bālī is extremely powerful. There is no match for him in this threefold world.

153. Tan sañka riñ paribhawéki wuwusku nātha,
 dé nyāt samitra ya dumèh nhulun ājarātah,
 kabwat [t] ikān pinuji śakti nikā si Bālī,
 byaktān pējah nya tuwi dé ni panahta śakti.
 c. A nira. C kabwat nikān.

'It is not out of disdain that I talk to you like this, my lord, but it is because of our friendship that I wish to explain [the matter]. Although Bālī is famed for his power, he will certainly be killed by your irresistible arrows.

VI

154. Nyānuñ dumèh nika manēmwa wiśéṣa riñ rāt,
 sañkèn anugraha nirañ muni nūni māsih,
 mañkin ya śakti wēkasan [n] aniwāryya wīryya,
 sūryyopama nya rikanan musuh andhakāra.

a. A panēmwa. b. A sañké pañanugraha. B nira. d. DE musu.

‘Well! This is [the story] how he obtained that extraordinary power in the world. It was a boon from a compassionate monk. He became more and more powerful and finally irresistible. He is equal to the Sun, whilst his opponents are Darkness.

155. Glāna nhulun mawēdi dé nya tumon ya śakti,
 tātan maññ-[n]aññ i kapējahanya nūni,
 mañké ḍatēñ pwa kita nātha amoghaśakti,
 cittañku niśchaya awās ya pati nya dēnta.

‘I am sad and afraid to see his power. Formerly I had no idea that he could ever be killed. But now you, my lord, have come. You are unsurpassingly powerful, and I think, he will certainly be killed by you.

156. Bālī ya lāgi mamatī manikēp gajéndra,
 rēmpak-rēmuk satinēpak nya gunuñ pasèwu,
 śatru hyañ Indra Mahiṣāsura śīrṇa dé nya,
 ndan byakta yan pējaha dēnta rikañ rañāṅga.

‘When Bālī killed the king of the elephants, he strangled him with his hands. He can smash a mountain into thousand pieces with his bare hands. He killed the enemy of god Indra called Mahiṣāsura. Yet he will be certainly killed by you in battle.’

157. Nā liñ niromara-marah nrēpaputra Rāma,
 sañké takut nira ri sañ kaka śaktimānta,
 mahyun sirāwruha ri śakti sañ āryya Rāma,
 prajña siran Raghusutār pamanah ta tal trus.
 d. B trus. D Raghusutā pamanah.

Thus he explained to prince Rāma, out of fear of his powerful brother. Prince Rāma was aware that he wished to know the extent of his power. So he shot at palmtrees.

VI

158. Kwèh nyātātā pitu katūb tumuluy ikañ hrū,
 Sugrīwa kādbhuta saharṣa tumon ikañ tal,
 mañkat sirar pakadulur nrēpaputra Rāma,
 Kiṣkiṇḍa yékana parāna lumakwa mañdon.

The arrow went through seven trees in a line, and they were blown away in the direction of the arrow. Sugrīwa was amazed and rejoiced at the sight of the palmtrees [test]. Lead by prince Rāma they departed for Kiṣkindhā to go to the offensive.

159. Sugrīwa yajña gawayēn nira riñ raṇāṅga,
 Bālī kēbo ya wunuhan kaharan pamūjā,
 sañ āryya Rāghawa siréka kinon mayajñā,
 Tārā sirābhyudaya bhoga phala nya bhuktin.

Sugrīwa wanted to make an offering in the battlefield. Bālī was the buffalo to be slaughtered and used as offering, prince Rāghawa was the officiating priest. Tārā was the fortune that came as the result of the offering which [Sugrīwa] would relish.

160. Saluñha sañ Rāmār laku mara ri Kiṣkiṇḍha wiwara,
 lawan sañ Sugrīwātirabhasa sahāsañ kinasigan,
 katon tañ lyañ malwā giriwara guhā ghora madalēm,
 kaḍatwan sañ Bālī pratibhaya lawaṇ nyādbhuta pētēñ.

After travelling for a while, heading for the cave of Kiṣkindhā, Rāma and Sugrīwa who was very fierce and impatience, saw the wide cave on the slope of a mountain, deep and dangerous. It was the residence of Bālī with its formidable dark aperture.

161. Sirañ Sugrīwāgyāsyāñ i kaka niromētwa malagā,
 humuñ makrak krūra bhrukuṭi kuṭilāhyā sira ri hēñ,
 umañkat sañ Bālī mētu ta sira sañkēñ giri guhā,
 malēs makrak pūrṇaṇ gaganatala digdésa hibēkan.

Sugrīwa quickly challenged his brother to come out to fight. Noisily he roared wildly, with frowning eyebrows, calling aloud from outside. Bālī came out of the cave and roared in reply, so that the sky and the ten directions were completely filled with it.

VI

162. Humuñ humrēñ mañsō ta sira kadi wyāghra magalak,
lawan sañ Sugrīwogratarā kadi siñhāñrēpa* mañañ,
masō madwandwāprēp magarut asahut kapwa manikēp,
manampyal mañrēngut** paḍa ta sira gut-gūtēñ abutēñ.

*E. **A. b. ABCDK siñhārēpa. d. BCDEK marēngut.

Growling loudly like a wild tiger he stepped forward, whilst Sugrīwa, more vehemently, was like a pouncing lion advanced with muzzle wide open and a duel ensued, beating, scoring, biting each other and wrestling. They slapped each other and pulled at each other's hair, gnashing their teeth with fury.

163. Rumukrūk tañ rambut ginērēmus umuñgwiñ palipisan,
miniñ méñas méñā paḍa ta kapaluh lud mañšēsān,
humis mamwas tañ rāñ drawa ya mapisan syuk nya ri pipi,
tibā riñ* bāhwalwā ri ḍaḍa kaharan kumkuma mabāñ.

*B. d. ACDEK ri.

They scratched each other on the temple and the hair was pulled out. With bared teeth [they attacked each other], evading each other by turning around or just their head, but at times they were caught in a combination of punches and hissed loudly. Blood flowed down their cheeks and fell on to their shoulder and broad chests which looked like red curcuma.

164. Makin darppān paprēp ta mañuwil iruñ riñ kuku makas,
manimprut rodrādrēs paḍa kasidēkuñ mañdudut ikū,
hanan pamrēp jañgut paḍa kapisahut huntwa mañani,
anēkarūpékañ kira-kira ya kapwāñutitakēñ.

a. A mañawil. B mañkin.

The longer the fight, the harder were the punches, they scraped each other's nose with their sharp nails. They snatched swiftly at each other savagely, and when they fell on their knee they pulled at each other's tails. They were hit on the jaws and wounded each other with their teeth. They attempted a great variety of tricks, and whirled around each other.

165. Saka kwēh sañ yogī matapa tēpi niñ parwwata kabēh,
manonton tan kāntun hyañ anak adulur kapwa sabatēk,
mahas māmèt kēmbañ mari ya sakarēñ kapwa ya milu,
sirāñ monāmomo mari muna manonton paḍa humuñ.

c. A kambañ.

VI

Many yogins making their asceticism on the slopes of the mountains looked on, not to mention their pupils, accompanying them who were packed together. They went into the woods to gather flowers and stopped for a while to join the crowd. Those monks who had pledged for silence were carried away and forgetting their pledge they looked on noisily.

166. Pijēr sañ Rāmār ton ta sira mataruñ kapwa ta bētah,
tatan wruh riñ Bālī paḍa-paḍa ta Sugrīwa juga ya,
kalépyan sañ Rāmār minēt-inētakēn mañkin alupa,
wuruñ tékañ tañan* tumihañ apatan wruh riñ uliha.

*S. ABCDEK tañgwan.

Rāma, once and again, watched the two who had been fighting for a long time, but could not recognise Bālī as he looked exactly like Sugrīwa. Rāma was confused, the longer he looked the more confused he became. His hands failed to put an arrow [on his bow] as he did not know who to shoot.

167. Sirañ Sugrīwāñlih tuwi kalalah aṇhēr sira tēkā,
awak rēñcēm tāmbis mati sira gēlānār pinipitan,
dudut tēkā tēṇḍas nira tuwi tinuṇḍēs hinapitan,
umundur mérañ kapwa malara siroruk mamuruñut.
c. BE tiniṇḍēs. D tināṇḍēs.

Sugrīwa was tired and waiting impatiently for him to interfere. His body was bruised black and blue, he was almost killed when he was flattened on the ground with [Bālī on top of him]. When he freed his hand, it was hit and clasped under the arms by Bālī. He withdrew ashamed, painful, wounded and furious.

168. Mulat sañ Rāma r-ton ta sira tēka rūksārdha mawēñēs,
masō śīghrāñēmbah ta ri suku nirañ Rāmawijaya,
ah-o swāmī mithyāsamaya kita hāh madwa riñ ujar,
ndya hētu nyāt tonton palaga mamī tātan lēkasi ya.
d. ABDE nyār.

He saw Rāma, looking at him and came, looking awful and pale. As soon as he arrived, he made his obeisance at the feet of Rāmawijaya, and spoke: 'O, my lord, why did you not keep your promise, you lied. Why did you just watch our fight without doing anything?'

VI

169. Wawañ mojar sañ śrī Raghusaṭa ri sañ wānarapati,
 nihan prastāwa nyān kadi ta nirapékṣāku humēñēñ,
 sēdēñ tāprēp tonton kita sadrēśa rūpanta ya paḍa,
 rikañ Bālī tak* wruh ri kita tuwi mañkin tak atutur.

*ABCE. b. A nirapékṣātu. DE nirupékṣātu.

Quickly Raghusaṭa explained to the king of the monkeys: 'This is the reason, why I stood idle, as if I did not care. When you were fighting [with Bālī] I saw you and Bālī look alike. I could not distinguish you from him, and thus became more and more confused.

170. Nahan prastāwa nyāk kadi malupa riñ mitrasamaya,
 kunēñ topayāntāsawita kita roṇḍon tēñērana,
 huwus tācihna toh palaga ta muwah haywa mawēdi,
 ikañ Bālī yātah pējaha kita tan dadya pi kēna.

a. ABCDE nyan. b. A topāyān ta sawita. D topāyāntaṇ. kitad roṇḍon.

'That is the reason I appeared to forget my promise to my friend. Now, do this ! Wear leaves around your body as an identification. After you have them on, fight again, do not be afraid. For sure Bālī will be killed and you will not be hit.'

171. Nahan liñ sañ Rāmāsawiti sira roṇḍon ta riñ alas,
 maluy mañsö tañtañ kaka nira ta Bālī mapuliha,
 tumandañ sañ Bālī maluy apēluk amrih ta manikēp,
 mamōñpōñ sañ* Rāmār tuju ta sira riñ hrū kēna pisan.

*ABCDE. a. D Rāmār sawit [t] a sira riñ al. b. D mañsöh. d. K mamōñpōñ ta sañ.

Thus said Rāma and gave [Sugrīwa] leaves to wear in the forest. He returned to the battle field and challenged his brother Bālī to fight once again. Bālī started to wrestle and tried to catch him. Rāma took his chance, shot at Bālī, and hit him with the first shot.

172. Bālī tibā wānara wāṇḍawāwu,
 manah nya mēñēh manēñhēr ta yomūr,
 manañhulun kapwa manañ wanēhan,
 ḍik Rāma liñ sañ muni mona moni.

Bālī collapsed and the monkeys, relatives of his, cried out. Their hearts were deeply moved, then fled towards Bālī, some were taking his head in their laps and others were mourning aloud. 'Shame on you, Rāma,' shouted the monks who had pledged silence.

VI

173. Gēlāna sañ wānararāja Bālī,
 trus tékana pyah nira dé nikañ hrū,
 sudhīra tāmbēk nira śūra sādhu,
 r-uman-uman sañ nrēpaputra Rāma.

The monkey-king Bālī was in trouble. His stomach was pierced by the arrow, but his mind was firm, courageous and clear. He abused prince Rāma:

174. Hāh Rāma ḍurttādhama ḍik wimūḍa,
 wēśanta śāntātīsayēñ kaṭuñka,
 salwir nikañ pāpa magōñ tēmunta,
 apat panah maprañ atah nda tan lēn.
 d. A pana. C apan.

'Ah Rāma, wicked, debased and silly. You look peaceful, but you are very mean. May all kinds of sins befall you, because you shot at one who only fights [with his brother] and does nothing [to you].

175. Ah-o durācāra taman pahīñan,
 tātan sapékṣāta* bapanta sādhu,
 doṣaṅku tātan hana wēh tinonta,
 amogha caṇḍala manahta mūrka.

*AB. b. CDEK sapékṣa ta.

'O, you are wicked beyond limits. You do not uphold the good name of your father. You know I have not done anything wrong. You are extremely depraved, your mind is corrupt.

176. Lukan kari wruh ri bapanta nūni,
 waliñku tan sañka ri ko gēlēña,
 dumēh sirākona umiñgatādoh,
 saké kaduṣṭanta kunañ ya hétu.
 b. ABE gēlēñta.

'I have known your father very well, I think that it was out of anger with you, that he ordered you to go far away. It was because of your bad conduct, I am sure.

177. Jātīñkwasānak matukāra towi, doṣaṅku sātus giri Méru riñ gōñ,
 trēṣṇékanojar siwakēn pasēwun, tātan pēgat sānak apan dagiñku.

VI

'The fact that I am fighting with my own brother, is an awful sin as big as one hundred Méru-mountains. On the other hand a proverb says that [even though] *trēṣṇā* (brotherly attachment) is cut into a thousand pieces, the relationship between brothers will not be severed, because they are of one flesh [and blood].

178. Ya lèn akun sānaka dibya yāgōṇ,
 sākāśa lāwan prēthiwī ya sih nya,
 yan krodhamātrāṇdadi mrētyu yāwat,
 tan saṅśayañcrol* mamatī yapan lèn.

*ABCDE. c. A yawwat. d. K saṅśayañcol.

'On the contrary, if I have a very close friend and our love for each other is as big as the sky and the earth, but if (once) discord comes between us, and leads to killing, there is no way to prevent that, for sure we will kill each other.

179. Yan dharmma niṇ waṇ ratu śūra sādhu,
 śuddhāmatī śatru kalēṅka niṇ rāt,
 kēmbaṇ bhaṭarī Prēthiwī ya pūta,
 tatan salah pakṣa kawrēddhyan iṇ rāt.
 c. A pūta. C puta.

'According to the law of human beings, a courageous and good king is exempted from sin if he kills an enemy who is the menace of the world. [He is like] a pure flower on earth [lit. of the goddess of Earth], he is not on the wrong side in striving for the weal of the world.

180. Yan kéwalaṇ paṇḍita tūtananta,
 dharmmottamāgurwa nikiṇ kaniṣṭha,
 tambā niṇ oruk matukar masānak,
 pantēs ya toṣādha mamin salah dé.
 c. A matukar asanak. CE matukār asānak.

'If you follow [the law of] the ascetics, then the main *dharmma* (obligation) is to be a teacher for the people inferior to him, to be a cure for discord, a mediator for brothers in disagreement. He should be best to be a cure for me who has done wrong.

VI

181. Tēkwan pwa pakṣanta kurañ wiwéka,
 suṅguh wiśēṣajña tuhun mapuṅguñ,
 hétuñku niṣprāya tēkanta sādhu,
 suṅsañ pañawruhta ya hiṅsakarmma.
 a. ABCDE pékṣanta. c. A nispraya.

‘Besides you take the wrong side. That is foolish. You think you have the judicious insight, but in fact you are foolish. You think it is good for you, now that I am dead. You are wrong, because your act is an act of murder (*hiṅsākarmma*).

182. Lāwan ndya donañku karih pinatyan,
 yan māṅsa kahyunta kunēñ [ñ] iryyaku*,
 tuhun watēk pañcanakā ta bhakṣan,
 ndā tan iluñ wré tinulak ya bhakṣan.
 *A. b. BCDEK iréku.

‘Furthermore what is the purpose of killing me? If you are killing me for meat, even though the [meat of] animals with five nails may be eaten, the flesh of a monkey should not be eaten.

183. Lāwan parēñwanta dañū suśīla,
 wēnañ prajāṛākṣaka māsih iñ rāt,
 yasanta bhagnéka apan patī wré,
 lukan tan érañta* kari ryyarinta.
 *ABCDE. c. A pati. d. K hanérañta.

‘And you were known formerly to be of good conduct, to be a protector of the world and to care for the people. Your merits are cancelled out, because of killing a monkey. You are not ashamed in front of your younger brother?

184. Lāwan pajātyañkwatukar masānak,
 hēlēm-hēlēm kapwa maluy ikātūt,
 iké si Sugrīwa kināsihanta*,
 wré nīca śīla nya taman sayogya.
 *B. c. ACDEK kinasihanta.

‘Even though I am in fact fighting with my brother, in the future we might come together again, you love Sugrīwa, a monkey of improper and debased nature.’

VI

185. Bālī nahan liñ nira mamrih ojar,
 sañ śrī Raghuwyāghra malēs ta mojar,
 ai wānarā mēngēp iké wruh iñ rāt,
 akuk* panah ko tak anēmwa pāpa.

*A. d. BCDEK akun.

Thus were the words of Bali, speaking wearily. The lion of the Raghus replied: 'Hey, monkey, you regard yourself smart. I do not sin by killing you.

186. Swajāti niñ kṣatriya nā tinūtku,
 tan hiñsa tékin pamatī kēnas kwēh,
 sakwēh nirañ kṣatriya nūni pūrwwa,
 siréka tūtēnkwi taman padoṣa.

a. A kṣatriyā na.

'The nature of a *kṣatriya* is my guidance. It is not *hiñsā* (murder) to kill any animal. All the *kṣatriyas* in the [foregone] past I take as example, they did not sin.

187. Lāwan kēnas jāti nikin pinatyan, pinrih linañjak kinalān sinuñgan,
 sakwēh nikañ satwa hanēñ alas gōñ, suśila duśśila wēnañ ya hiñsan.
 a. B lawan. b. A linañja. d. C durśila.

'Furthermore, in fact, animals may be killed in any way, they can be trapped with pitfalls, snares and mantraps. All the game in the vast forest, whether it is good or bad may be killed.

188. Kunēñ yadin mānuṣa liñta tan kēnas, tumūta solah mami jāti niñ wwañ,
 tathāpi tan dadya manēmwa pāpa, apak panah ñ wañ paradārabuddhi.
 d. ABCDE apan. A paradhārabuddhi.

'But if you say you are not an animal but a human being, then follow my conduct as a human being. Even then, I would not have sinned in any way, because I have killed an adulterous man.

189. Śilanta sāmpun karēñö pwa dēñku, Sugrīwa yékā pinasāhakēnta,
 Tārā ya kāsih rasikénalapta, lanā ninindā kita dé nikañ rāt.
 b. A yéka. BDE yékān.

'I have heard about your conducts. You drove away Sugrīwa and you stole his wife Tārā. O, you will always be condemned by the world'.

VI

190. Nā liñ nirañ Rāghawa satyawākya,
 Bālī ya mérañ humēñēñ katuhwan,
 katanēhan* mañkin umañdēm añlih,
 mamrih ta sirānambah aminta matya.

*B. c. A karanēhan. CDEK katāhēnan. C mañlin d. BC mamrih
 sirānambah. D māmrih ta sirānamba.

Thus were the frank words of Rāghawa. Bālī was silent and ashamed, when his [secrets] were revealed. He became weaker and weaker and wearily he raised himself up, trying to pay obeisance and asked leave to die.

191. Ai Rāghawātyanta mahārddhikanta,
 matīkañ duṣkrēta duṣṭa riñ rāt,
 kunañ ta dharmmanta taman pahīnan,
 tan ilwa matyātah anakku dēnta.
 b. A matika. d. B matyāta.

‘O, Rāghawa how noble you are, that you kill any evildoer who commits evil in the world. But may your benevolence be without limit, may you save the life of my child.

192. Samañkanārīñku tasö para ñké, Sugrīwa mamwīta kakanta matya,
 kunañ ta riñ janma dēlāha sowah, dharmmā bhaṭārē kita sānakātah.
 a. A mara.

‘As for you my brother, come near ! Sugrīwa, I ask leave to die. In future incarnations, by the grace of the Gods, may we be brothers again.

193. Mwañ tuñgalātah kahananta kālih,
 anuñ gunuñ konēñ-unēñ kayu nya,
 phala nya madya nya madhu nya wrēddhi,
 tar hēntya yad bhuktya ya riñ dēlāha.
 b. C konēñ-unēñ ayu nya.

‘Let us in the future be of the same abode, whether it will be a mountain or a tree, with ripe fruits and plenty of honey, never exhausted to be enjoyed [for ever].

194. Iké ulahkwāri salah tēmēñ ya, nda tan sadé yā makadéya-déya,
 ukur bhaṭārēki tukarkwāsanak, tādé apan déwa Widhiki mandé.
 d. A yapan.

VI

'My conduct was very wrong, but the reason was not evil. It was the trick of the gods that we, brothers were fighting each other. Let it be so ! Because it is God's will.

195. Lāwan [n] ikañ déwa Acintya śakti,
tan wèh kitāntèn parēnān pamuktya,
nyā kuk ruhun* mañguhakēn wibhūti,
pañdé nikañ déwa atah ya tūti.

*ABCDE. b. A ta wwèh. CDE tād wèh. c. C wibhukti. K nyākuṇ ḍuhun.

'Besides the powerful god Acintya [Unimaginable] does not permit us to live together in happiness. So I will go ahead to find heavenly bliss, to follow the decree of the gods.'

196. Nā liñ niré sañ ari wèhakēn tañ,
kēmbañ ēmās riñ hulu luh kumēmbēñ,
sāmpun kasimpēn kawawé sañ antēn,
mūrcchéki nicchā ri hurip nirāsih.
b. ABE kambañ. c. BCDE masimpēn.

Thus he said, and handed over his brother the golden flower on his head with eyes filled with tears. After it was received and stored away by his younger brother, he, feeling averse to the world swooned away.

197. Solih nirèn swargga sawargga yāwrēg,
kadañ-kadañ yéka masö manambah,
Sugrīwa tātar lupa riñ swagotra,
sāsih kaḍatwan pañasih nirāsih.

After he returned to heaven, his relatives moved forward. All relations paid their obeisance and Sugrīwa, who had not forgotten his family, received the condolences of all the devoted subjects.

198. Sañ Āṅgadātaḥ yuwarāja tékā,
utus nirañ Rāghawa hétu niñ sih,
samañkanékañ kapi wandhuwargga,
winèh dēmak kapwa yathā krama nya.

Out of affection Rāghawa gave the order to appoint Āṅgada as crown prince. All the monkey-relatives were also given rewards according to their positions.

VI

199. Ménak tāmḃḃk nira lawan ikanañ wānarātyanta tuṣṭa,
kapwā yānsō praṇata matatā yar panēmbah kabèh nya,
mérin matwañ ta ya ri sira sañ Rāghawā yar panēmbah,
mañsō cuṇḍuk ta ri suku nirañ Rāma mañkin saharṣa.

a. C ikañ. b. AE panambah.

The mind of [Rāma] was at ease and the monkeys were also contented. They waited upon Rāma with respect, fully and orderly, their mind full of admiration and adoration to Rāghawa. Sugrīwa's devotion and respect made Rāma happier and happier.

200. Hāh āh nāthātīśaya ya magōñ sihta taman pahīnan,
tātah magyā ta ri pamalēsā ni ṇhulun dlāha siddhā*,
dé nyān rēñ-rēñ iki tēka huwus durbbalañ wānarātīs,
riñ lahrū ṇkāñ** t-alapa sira sañ Maithilī śatru śīrṇṇā.

*AE. **D. b. BCDK siddha. d. ABCEK ṇkā. AB sirañ.

'Ah, my lord, how great and unlimited is your mercy towards us, but we cannot return it right away. Let it be delayed for a while, because the rainy season has come, and the monkeys are troubled by the cold. With the dry season we will search for Maithilī and destroy the enemy.'

201. Nā ta wuwus nira sañ kapiṛāja, minta kasih ri narādhīpa Rāma,
durbbala niñ bala wānara hétu, sañ Raghuputra umom yānumoda.

c. A ni bala wanara. d. A yānumodā.

Thus were the words of the king of the monkeys, expressing his gratitude to king Rāma. In the light of the trouble which had befallen the monkey-troops, Raghuputra gave his agreement.

202. Sāmpun samayātūt, rēñ-rēñ ya ta hērēñ,
Sugrīwa manēmbah, mamwīta misātā.

After they agreed to wait for [the end of] the rainy season, Sugrīwa took his leave to return to his palace.

203. Sāmpun mamwit śīghra mulih sañ kapiṛāja,
lāwan wadwā wānara mañkin ya saharṣa,
riñ Kiṣkiṇḍā mukti ta sīrañ kapiṛāja,
prāptāñ rēñ-rēñ darppa ikañ matta mayūra.

After paying homage with folded hands, the king of the monkeys, his heart filled with increasing joy, went away immediately together with his monkey-troops to Kiṣkiṇḍa to enjoy the fruit [of victory]. The rainy season had come and the peacocks were mirthful.

SAPTAMAS SARGGAH
CHAPTER VII

1. Ndā tatīta sira sañ kapiṣrabhu,
bhukti tañ wiṣaya nirbhayañ manah,
Rāma Lakṣmaṇa muwah sirānusup,
Mālyawān gunuñ agōñ paran nira.
d. ABD parān.

Let us leave the king of the monkeys, who finds delight in sensual pleasures without fear (in his mind). Rāma and Lakṣmaṇa continued further heading for the great mountain of Mālyawān.

2. Prāpta sañ prawara Rāghawēñ gunuñ,
śokacitta rumaras manah nira,
dé nikāñ aṇin alon mirir tēka,
dūta niñ rētu mahāgawé unēñ.
c. A umirir.

When prince Rāghawa arrived at the mountain, his heart was filled with sadness and anguish, caused by the blowing of a soft breeze heralding the arrival of the *rētu* (rainy) season, giving rise to pangs of love.

3. Mégha mogha mapupul ya riñ lañit,
ghora ghūrṇnita gērēh magēnturan,
tulya kēṇḍaṇa nirañ Manobhawa,
yan rēñö ya rumaras manah nira.
d. ABDE yāt.

The clouds suddenly began to collect in the sky, peals of thunder were booming loudly, like the drums of Manobhawa which agitated [the heart] of those hearing it.

4. Syuk nikañ hudan agōñ nirantara,
nā panah nira bhaṭāra Manmatha,
tar kanin tuwi sirañ Raghūttama,
ndan tēñuh hati nirār wulat riya.
a. ABCDE nirāntara. d. C ndak. riyā.

Heavy rains poured down incessantly. Those were the arrows of god Manmatha. Raghūttama was not injured though, but his heart was scattered looking at them.

VII

5. Indracāpa ya tinon irèn lañit, lwir nikān kadi rajah tamah katon,
 yéka lañkapa nirañ Manobhawa, yar panah priyawiyoga murcchita.
 d. A yār.

He saw a rainbow in the sky which looked like the colour of delusion. That was the bow of Manobhawa, with which he shot at people who were separated from their sweethearts until they fell in swoon.

6. Nyéka kuntul umulih saké sawah,
 harṣa yādulu-dulur paḍāputih,
 laywa-laywan ira Manmathā juga,
 n-ton ikā ta kumētēr manah nira.

The herons were happily returning from the field to their nests flying in lines, white in colour. It is the withered flowers of Manmatha, and everyone seeing it, will tremble in his heart.

7. Tar katon wētu bhaṭāra Bhāskara,
 dé nikañ jaladawrēnda riñ lañit,
 yéka buddhi nira tīkṣṇa yāñlimut,
 dé ni moha nira wèt nikāñ unēñ.
 a. B tār. b. AD jalada. c. B yañlamut. d. B mowa.

The rising sun was not visible due to the masses of clouds in the sky. His mind was like that, heavily clouded by his bewilderment created by pangs of love.

8. Mañkin onēñ asēkēl manah nira, n-ton kilat ya lumarap nirantara,
 luh tibā kabarabas sakiñ mata, dhairyya niñ hati tēñuh jugānili.
 b. BCDE nirāntara. c. ABCE saké. d. C hati.

His heart became more and more desirous and his mind became more and more bereaved, looking at the lightning flashing endlessly through the sky. Tears flowed from his eyes, dissolving his fading determination.

VII

9. Tar wēnañ tumahēnékanañ tañis,
 kaṇṭa gadgada gulū nirāsēkēl,
 Maithilī sira katon ménaka,
 nā ta hétu nikanan tañis mētu.
 c. C katon na ménaka.

He could not hold back his tears, his throat flinched. He wanted to see Maithilī in happiness [but she was in captivity]. That was the reason why his tears ran down freely.

10. Hāh samīraṇa mirir ya lor kidul, rūm nya rāmya sakadamba wāsita,
 sañ jītendriya hanēñ alas tuwi, byakta monēñ ikanāta dé nikā.
 b. ABCDE bhāsita.

‘Ah, the breeze is blowing from north to the south, taking along the fragrance of the lovely *kadamba* flowers. Even the passionless [ascetics] in the forests would truly be thrown into confusion.

11. Mopēk ambēk iñ anon pētēñ pēpēt,
 andhakāra tamatan pasiñkaban,
 tulya pañjara bhaṭāra Manmatha,
 sūkṣma tar pagamēlan katon tuwi.
 b. ABC tamatar.

‘Sad is the heart of the pessimist who sees only darkness all around, darkness that in no way will lift. It is like the prison of the god of love (Manmatha). It is tenuous, hard to grasp, but it exists.

12. Nyañ kunañ-kunañ Anaṅgadīpa ya,
 tar paḍēm paḍa-paḍān kēḍap-kēḍap,
 mañraras-rarasakēñ manah mibēr,
 hāh manahku baribin tumon ikā.
 a. A Anaṅgadīpa. b. A paḍa-paḍān.

‘The firefly is the fire of Love (Anaṅga). It cannot be extinguished, it flares up once and again, it flies away leaving the mind in confusion. O, my heart is disturbed on seeing it.

VII

13. Lèn kilat marimisi matāhulap,
glāna kagyat aku dé nya yan larap,
tan lanā pwa ya hilañ wawañ muwah,
hāh mahā juga ya médi mañlaré.

‘Besides the lightning is tormenting my dazzled eyes. I am sad and startled by its flashes. Just one flash and quickly it disappears. O, it is highly irritating and agonizing.

14. Šabda niñ [n] apa kunañ[n] ikañ gēlap,
ndan tahāñkwiriya šabda niñ laras,
kāmadēwa umanah jagat kabèh,
nya ñ gēlap uni nikā panah nira.
d. A nya.

‘What kind of sound is the sound of a thunder clap? To me it is like the twang of a bow. The god of Love is shooting at [everything in] the world and the thunderclap is the sound of his [bow] and arrows.

15. Byakta Manmatha sirāmanah jagat,
ndan rinambutan ěmās panah nira,
yéka nitya lumarap rikañ lañit,
hāh Manobhawa lukan tamar mañèl.
b. ABCD mās. d. AD lukān.

‘It is clear that Manmatha is shooting at [everything in] the world and he has put golden feathers on his arrows. Those are the flashes in the sky. Ah! Manobhawa [god of Love]. You are tireless.

16. Cātakāmuvara kūñ jugān uni,
harṣa yan syaṇi ikā priyā nya wèh,
mārmadoh ya sakarēñ maluy masö,
mèdi riñ madanawédanātura.
a. C jugān [n] uni. b. A har-. B hārṣa. d. D wèh dāna tura.

‘The *cātaka*-bird causes also tender woes with its call. Lovingly it calls its partner. She was away, now she comes back, harassing the feelings of one plagued by pangs of love.

VII

17. Nyā ñ anin ya* winalinku oşadha,
 şitalātisaya tis nya riñ awak,
 ndān apuy juga hiḍepku** tar pahi,
 şırṇna tēki hrēdayaṅku yāgēsōñ.

*ABE. **ABCDE. a. CDK anin winalinku. D uşadha. b. D tis. c. K hiḍep ya.

‘I think that the breeze will be a cure. It is very cool, refreshing to the body. Then it proves to turn into fire, with no difference at all. My heart is burnt away into ashes.

18. Nyā ñ mayūra ya umūra ménaka,
 mogha moruk aku dé nya yan [n] uni,
 wruh nya yan priyawiyoga dukhita,
 mohita ṇwañ umawāñ unēñ magōñ.
 a. ABCDE nāñ. b. AB yāñ. d. A moita.

‘I think it is better that the peacock goes away. I am most disturbed by its voice. How could it know, that I am distressed, separated from my great love. I am most perplexed, languishing with yearning.

19. Nyā ñ hudan tan anumāna riñ kasah,
 médi riñ kinawaśākēñ iñ lulut,
 tan parāryyan amēwēh nirantara,
 hāh warēg [g] aku huwus rikañ lara.
 c. B nirantarā. CD nirāntara. d. A wuwus.

‘The rain has no compassion for those in separation, but taunts people in the grip of desire. Continuously it increases in rigour. Ah! I am fed up with this excruciation.

20. Sañ mahāmuni hanēñ alas kabēh,
 kōlan iñ dañū-dañū tatan lēgō,
 wēt nikañ diwasa rēñ-rēñ aṅgēgēs,
 mohitāta sira linku tar suka.
 d. A mowitāta.

‘The great monks who live zealously in the forest were patient in the past but because of the freezing rainy season [at present], I think they are [also] troubled and unhappy.

VII

21. Nyā n wihuñ muni lawan manuk humuñ,
 tulya mātyana ikañ kēnēñ unēñ,
 moni tar pahuwusan rikañ kulēm,
 hāh tan érañ añidīdi mañlaré.
 a. CD wiyuñ. d. A hah.

'The croaking of the frogs and the warbling of the birds appeared to be killing those lovelorn ones. They croak through the night. Ah! Shamelessly they are harassing [me] to death.

22. Jānakī mapa kunañ laranta wēh,
 tan kasah dañu-dañū saké ryyaku,
 hāh-ah-o lalu lalis nikañ Widhi,
 wēh kitāri mapasāha sāhasa.
 b. B yyaku. D oh. E. hēh.

'Jānakī how unhappy you must be. You were never separated from me for long. Ah! How cruel is Fate who allows you to be separated violently [from me].

23. Tībra tékana unēñku tan sipi, durbbalālara matañku yan wulat,
 riñ lañit athawa riñ alas tuwi, kapwa hétu nikanāñ unēñ kabēh.

'My longing is terrible, beyond description. My eyes ache severely when I look into the sky or to the woods. All gives rise to memories.

24. Riñ kidañ katutur iñ wulat marūm,
 riñ liman katutur iñ [ñ] ulah wagēd,
 riñ wulan katutur iñ mukābuñah,
 hāh hayunta mañawéśa ri ñhulun.

'My memory of your sweet look is kindled by the sight of a deer, the elephant reminds me of your elegance, the moon of your brilliant face. Ah! I am possessed by your beauty.

VII

25. Wway nikañ lwah adalēm ya cañcala,
 ryyak nya tulya halisanta yañcala,
 rambutñ mrak anigël ya tākiris,
 byakta liñku gëlunanta yākila.
 b. B yyak. D. ABCD yākila.

‘The water of the deep river is flowing, its ripples are like your eyebrows moving. Shining are the feathers of the dancing peacock. For sure, I say, it is your brilliant hairknot.

26. Hañsa kapwa ya mibër ya tññalor, ñkāna riñ talaga Mānasa n-para,
 wèt nyunēñku harikā kunēñ muni, nā swaranta ri hiḍēpku tan pahi.
 b. CB Mānasā. d. ABDE tar.

‘The swans are flying to the north, proceeding towards the lake of Manasa. Because of my longing [for you] I think their voice sounds exactly like yours.

27. Komalāñ Malaya mārutomirir, dēwadāru inaras nya riñ [ñ] alas,
 rūm nya sumrak umarēñ iruñ sumār, tulya gandha ni pipinta yak hiḍēp.
 a. ABD komalā. C komala.

‘The breeze blows softly from the Malaya mountain, kissing the *dēwataru* (divine-trees) of the forests. Its fragrance spreads around, thrilling my nostrils, it’s the fragrance of your cheeks, I guess.

28. Kāla niñ rahina tan makūñ dahat, kwēh tinonku riñ alas ya lālana,
 kāla niñ wēñi atah makūñ tēmēñ, tar tinonku ta paran [n] ikañ manah.
 d. ABC parāñ.

‘At day time I do not long a great deal, I see many things in the woods that heal, at night time I am lost in affliction, aimlessly my mind wanders without direction.

29. Prārthananku wēñi yēka méñgala, nityakāla rahinā kunēñ lanā,
 hāh lukan wita gēlāna ni ñhulun, yan* kañēñ-añēñ atah kitēñ kulēm.
 * ABCE. d. A kañēñ atah. DK yat.

‘I wish that the night would be brief, and it always daytime be. Ah, I am weak and in grief, at night the memory of you is haunting me.

VII

30. O katanhi n alarānaraṇ makuṇ, prēm[m]akēṇ kasula tan pijēr pwa wèh,
tan hanānrasa sawèt nikaṇ huyaṇ, hāh wiyoga kadurus niroṣadha.
a. A makaṇ. D i katanhi n alara. c. A mawèt.

'O, I wake up [at night] seized by the agony of love, kept awake I could not fall in slumber, I have lost my taste and feeling because of my suffering, Ah, there is no cure for the pangs of yearning.'

31. Nahan ta ya taṇis nirān hana rikaṇ gunuṇ Mālyawān,
ikaṇ wēṇi tamar kējēp* mañēn-añēn priyā Maithilī,
nirantara sirānaṇis kapati tibra dé niṇ lara,
ah āh kadi ta sēwu warṣa ikaṇān unēṇ sakṣaṇa.
* ABCDE. b. K kijēp. D priyār. c. ABCDE nirāntara.

Thus was his lamentation while he stayed on the mountain of Mālyawān. At night he could not sleep, troubled by the memory of his beloved Maithilī. Continuously he cried his heart out. Ah! A second of longing seemed to last a thousand years.

32. Nda tātita ikaṇ ghanāgama tēkaṇ śaratkāla wèh,
wiśuddha malilaṇ laṇit kadi ta buddhi saṇ paṇḍita,
ikaṇ jalaḍa tulya moha nira kapwa yāsāk hilaṇ,
katon hana ta haṇsa śuddha kadi buddhi satwāputih.
a. E. śarātkāla.

The time of cloudy days had gone. The dry-season had come. The sky was pure and clear, like the mind of the ascetic. The clouds before were like his bewilderment, [now the sky is] like the pure *sattwa* (goodness) of the mind [of an ascetic].

33. Mulat ta sira saṇ Raghūttama rikaṇ laṇit nirmmala,
tinon nira bhaṭāra Candra mawēlū sēḍēṇ pūrṇama,
kadi pwa muka saṇ priyā Janakarājaputrī n-hiḍēp,
wawaṇ sira katanḡuhan r-ujari téka saṇ Lakṣmaṇa.
c. A kadi.

Raghūttama looked at the flawless sky. He saw the full moon, perfectly round. He thought that it looked like the face of his beloved Janakarājaputrī (daughter of king Janaka). Suddenly he realized [that the rainy-season was over] and said so to Lakṣmaṇa.

VII

34. Ariṅku wulati ṅ laṅit hana ta haṅsa harṣāṅlayaṅ,
 mamèt talaga harṣayan muni kabèh nya konèṅ-unèṅ,
 awās ya iki lahru liṅku samayanta yékin tèka,
 ah adwā tikanaṅ kapīndra samaya nya yā tan tuhu.
 a. BE wulati.

‘My brother, look at the sky! Beautiful swans are flying heading for a lake [I think] that they sound so happy. Clearly the dry season has come, the time agreed upon. Ah! the king of the apes has lied, he has not held to his promise.

35. Lawan wēnaṅa yāparādha n-alupā ikaṅ wānara,
 ikana samaya nya ṅūni lalu* dhūrtta tātan tèka,
 alah pijēr amukti tan tēna-tēnèṅ laṅit yālilaṅ,
 satéja hana tārakā tuwi lukan pwa tan ton ikā.
 * ABE. a. ABCDE yomarāwa. b. CDK ṅūni dhūrtta. c. D teṅé.

‘He dares to make an offence, that ape is negligent. He does not come, his promise formerly is a gross deception. He has enjoyed luxury all the time, without looking at the sky from time to time to see whether it has cleared or not. It is clear now, with stars even. Ah! He is really blind not to see them.

36. Rikaṅ rahina tar wēnaṅ mētu kunaṅ pijēr yāturū,
 mataṅ nya tar inēt-inēt hayu nikaṅ sarojānēdēṅ,
 pramāda maṅinak-inak kapijēran ya dé niṅ suka,
 ah-o tan atakut ya milwa ri kakā* nya Bālīn pējah.
 * A. b. C inēt-minēt. d. BCDEK kaka.

‘At daytime he could not go out because he had to sleep, thus he could not see the beauty of the lotuses in bloom. He is negligent, lost in pleasure and delight. Ah! [Apparently] he is not afraid to follow his brother Bālī in the death.

VII

37. Jēnēk lawan anak rabi nya ya dumèh nya mohā kunañ,
ariñku laku tāt parériya usōnta haywātakut,
ikañ plawaga dušta wèhi-ta wuwus anuñ mañlaré,
apan ya rumuhun tan atwañ i kitān wēnañ madwa ya.

'He is pre-occupied with the reunion with his wife and children. That makes him thoughtless. My younger brother, go to him quickly. Do not be afraid. Speak to that stupid ape with harsh words until it hurts, because he has done first by not respecting you, lying to you.

38. Parigraha jugéniwō nya tan añēn-[n]añēn mitra ya,
magoṣṭi mañinum warēg madhu ya linku mattāwērō,
nda tan wawa-rēñō ri hétu ni hayu nya hāh moha ya,
matañ nya laku tāt parāt ujari yan mapāmbēk nikā.

a. B tar. b. BDE mēttāwērō. c. ACDE wawa-rēñēh. d. A tan parāt. B. tat.

'He indulges himself only in sex with his wife, he does not think about his friends. He talks and drinks, and gets drunk on honey, I say. He does not remember at all where all that luxury came from. Ah! He is stupid. Therefore go! Tell him that he is sinful.'

39. Raghūttama nahan ta liñ nira madēg ta sañ Lakṣmaṇa,
widagdha wihikan sirāñinaki citta sañ Rāghawa,
laras ya pinikul nirār laku maréri Kiṣkiñdhaka,
ḍatēñ sira rikañ guhā kabalasah ikañ* wré mulat.

* ABDE. c. B paku. E nirān. d. CK tikañ.

Thus said Raghūttama. Lakṣmaṇa stood up [and went]. He was experienced and good at appeasing [the mind] of Rāghawa. Taking his bow on his shoulder he went to Kiṣkindhā. Seeing him heading for the cave, the monkeys dispersed [everywhere].

40. Kapi prawara Māruti praṇata yar panuñsuñ masō,
sagorawa sirār pakon ta tumamā riñ abhyāntara,
masuk sira sañ āryya Lakṣmaṇa kapindra śighrār parēk,
mañēmbah umusap lēbū ni suku sañ Sumitrātmaja.

b. A mako ta. BCE makona tumamā. D makon. abhyāntara. c. ABCE marēk. D sigrā-marēk. d. ABDE mañēmba.

The monkey hero Māruti came forward to meet him. Respectfully he invited him to enter the audience hall. Prince Lakṣmaṇa entered [the hall] and the king of the monkeys soon appeared [before him], paying homage by wiping the dusts off the feet of the son of Sumitrā.

VII

41. N̄hulun [n] iki patik pramāda mañinak-[k] inak tak* para,
 kṣamākēna tēmēn n̄hulun [n] iki katuhwan harah**,
 alah pijēr amukti bhoga pañasihta tékin kabèh,
 tēkān samaya lahru tak mañēn-añēn sawèt niñ jēnēk.

* S. **. S a. AK tat. BCDE tan. b. AK warah. BE nihan katuhwan[n] arah. C [n]arah.
 D an katuhwan [n] arah. d. BCDE tat.

'I am a negligent slave, indulging in luxury instead of coming [to you]. Please, accept my humble apologies. It is very bad [of me]. I was lost in the luxury you gave me, until I became neglectful of the agreement [to come] when the dry season has come, because I am too pre-occupied.'

42. Nihan n̄hulun akona wānara lumakwa tan sañsayan,
 ikañ wrayatagēn kabèh umahasēn gunuñ riñ [ñ] alas,
 pirañ sukēta niñ [ñ] alas susupana nya kapwāmriha,
 asiñ sakahanan nirañ Janakarājaputrī n-parā.
 d. BCD sakahanān nirāñ.

'Now I will order the monkeys to depart. Do not worry. Order the monkeys to search all the mountains and forests, how impassible the forests may be, the search will be carried out. Wherever Janakarājaputrī be staying, she will be found.'

43. Sañ Sugrīwa nahan ta liñ nira ri sañ Somitra mañkat sira,
 ñ-kon tékañ bala wānarāmriha kabèh tātan hanā kāntuna,
 śighrāñ wré inatag ḍatēñ kakurutug mañsō kabèh mañrakēt,
 sañ Somitra madēg sirāñdulurakēn sañ Sugrīwāgyā sira.
 b. D ñkan tékañ. c. A śighrā.

Thus said Sugrīwa to Saumitra (the son of Sumitrā) then went, giving the order to the whole army of monkeys to go along without even one remaining behind. As the monkeys received the order, they swarmed from all directions, dancing, Somitra stood up quickly followed by Sugrīwa.

44. Śighra prāpta ri Mālyawān dadi masō cuṇḍuk sirāñ Rāghawa,
 sañ Sugrīwa huwus manēmbah umarēk tañ wré kabèh mañrēpa,
 sāmpunyān prañatān paluñguh abukuh matwañ tumuñkul kabèh,
 dényār ton sira sañ kapīśwara masō mojar i sañ Rāghawa.
 b. ABE manemba. c. ABDE maluñguh. d. E mojar i.

VII

Soon they arrived at Mālyawān and came forward to meet Rāghawa. Sugrīwa paid his obeisance and the monkeys crawled forward to seek audience. Then they took their seats and respectfully bowed [before him]. When the king of the monkeys saw Rāghawa, he came forward and spoke:

45. Hé nāthākṣama śīla ni nhulun apan tan yukti madwèn ujar,
tan wruh riñ समयान् tèkāninak-inak mēngēp krētajña nhulun,
tan kin̄kin̄ [ñ] upakāra tan an̄en-an̄en yātālupālah jēnēk,
jāti mūḍa minitra tan wruh iniwō tan nēh gumantyāniwō.
b. ABCDE krētaghna. c. ADE tar. B tād.

‘O, my lord, please accept my humble apologies because I have not been truthful and have lied to you. I forget about my promise to come, and kept away, living in luxury, as if I have attained it myself. I have not thought about your mercy towards me. I am stupid, I am too slothful. I am really foolish not to remember friendship, and not to realise that I have been cared for, the more so to return the favour.’

46. Lāwan jāti nikañ wyamoha tumēmu ñ bhogāwērō yālupa,
tan wruh riñ mañanugrahé ya mahiwañ saktēn inak kēwala,
ndan lotatya narēndra ri nhulun apan muḍātimūḍādhamā,
sañké pēt naranātha hétu ni tutur niñ mūḍa yékin tēka.
b. C hinak. d. ABCE sañkēñ. A ni.

‘Besides it is a characteristic of a stupid one who finds luxury to lose his head due to self-indulgence. He does not recognise his benefactor and does wrong things due to his pre-occupation with pleasure. Therefore forgive me my lord, as I am stupid, debased and dumb. It is because my lord has reminded me, that your foolish slave has come now.’

47. Nā liñ sañ kapiṛāja tuṣṭa sira sañ Rāmānrēñō* akṣama,
n-ton tañ wré maśilāsēsēk ya hibēkan tékañ gunuñ Mālyawān,
byakta ñ Rāwaṇa śīrṇa dé nika kabēh apan mahāśakti ya,
nā liñ sañ Raghuputra trēpti mulat iñ wré wīra sāmpun tēka.
* AB. a. CDEK Rāmāreñō.

Thus said the king of the monkeys. Rāma was happy to hear his apologies. He observed that the monkey troops making their audience were numerous, the mountain Mālyawān was full of them. Rāwaṇa will surely be destroyed, as all of them were of great strength. Thus thought Raghuputra with satisfaction, looking at the assembly of the monkey warriors.

VII

48. Tatkalān pasamūha tañ kapibalomañsö ta sañ Māruti,
mwañ Nilāṅgada Jāmbawān gēñep anuñ katwañ nikañ wānara,
wīrotsāha catus samudra juga riñ wīrātigambhīra ya,
yékānuñ winarah nirañ kapipatī* Sugrīwa mojar sira.
* DE. a. BCDE niñ. d. ADE sirañ. ABCK kapipatih.

When all the monkey-troops had assembled, Māruti, Nīla, Aṅgada, Jāmbawān, and all the commanders of the monkeys went forward. They were heroic in the strife to accomplish their task which was difficult as the four ocean were very deep. The king of the monkeys Sugrīwa spoke to them.

49. Ai Nilāṅgada Jāmbawān laku ta tūt dūta ri sañ Māruti,
yan byaktā hana sañ narēndra gharinī Sītā ri Lēñkāpurī,
nāhan dona nihan hawanta mañidul sañkérikañ Mālyawān,
t-ambah tañ giri pārśwa toh laku muwah ton tañ tasik lor kidul.
a. B. dūta nirañ. d. BD t-ambah. C n-ton tañ.

'Hey Nīla, Aṅgada, Jāmbawān! Go and accompany Māruti who will be ordered to ascertain whether queen Sītā is in fact at the palace of Lēñkā. That is the purpose, and this is the way. Go southward from Mālyawān along the slopes of the mountains and press on until you come to the south sea.

50. Sāmpunyān haliwat rikañ jaladhi ton tékañ Suwélācala,
yapwan prāpta tēkāñhinēp jaga-jagā yatnā magantyātūrū,
akwēh rākṣasa sāhasēñ wēñi mahas yékāñ kayatnākēñ,
mwañ sañ śrī Janakātmajā t-inēt-inēt riñ rājya Lēñkāpura.
a. CD aliwat. b. D pagantyantāturu.

'After you pass the ocean look for the mountain of Suwēla. When you arrived there, stay there overnight. Be on guard! Sleep in turns. There are many wild demons roaming there at night-time. So, that is why you have to be careful. And when you [find] Janakātmajā (the daughter of Janaka) in the city of Lēñkā, observe her.

51. Tātan wāk prakatā yadin tēmu mahādēwi sirañ Maithilī,
yatnātah susup iñ pakuwwan atitip tiñjon wulat lor kidul,
yapwan kāwit anon anak[k]ēbi makūñ monēñ tuwī yānañs,
tāñsö takwani lēñ yadin hana sēdēñ mojar-ujar rēñwakēñ.
b. D yātātah. c. CD anākēbi.

VII

'Do not speak to her openly when you find Maithilī (the princess of Mithilā). Enter the quarters secretly, look to north and south. If you see a lady in sorrow and distress and weeping, come forward and question her. But if she is talking [to others] listen [to her].'

52. Nā liñ sañ prawagādhirāja sumilih mojar ta sañ Rāghawa,
ai sañ Māruti yatna-yatna ta kité Lēnkāpurāmrih-mriha,
simsimkwiki wawanta wēhakēna yat paŋguh sirañ Maitilī,
dona nya pracayā niré kita kinonkon dūta sɛnké ryyaku.
b. C amri-mriha.

Thus said the king of the monkeys. Then in turn Rāghawa spoke: 'Hey Māruti, be careful in all your movements while you are in Lēnkā. Take along this ring of mine, give it to Maithilī when you find her. The purpose is that she will then believe that you are my messenger.'

53. Nā liñ sañ nrēpa Rāghawa krama madēg lunhā ta sañ Māruti,
mwañ Nilāṅgada Jāmbawān hana patañ koṭikanañ wré tumūt,
lumpat nyēñ gaganāntarāla kumēlab rambut nya mawyañ kabèh,
tulyāditya sakoti tīkṣṇa mapanas śakti nya téjopama.

Thus said king Rāghawa. Then Māruti stood up and went. Besides Nīla, Aṅgada and Jāmbawān there were 40,000 monkeys accompanying him. They jumped into the air, their red fur shone; like the energy of ten thousand suns was their power.

54. Lunhā ñ dūta madēg ta sañ Śatabali wré śakti śighrāñalor,
ñkānēñ paśchimadésa yéka pinaran dé sañ Susēnār laku,
wétan dhésa paran nirañ Winata wèt niñ gyā lumumpat kabèh,
lāwan wré śata koṭi sañkya ya tumūt śārdūlawikrīḍita.
b. A ñkané.

After the departure of the messengers, Śatabali, a powerful monkey stood up and went swiftly to the north. Susēna went to the west, whilst Winata went to the east. They jumped swiftly away, followed by one million monkeys who were like playful lions.

VII

55. Atha lumaku ñ wrayasasaran, saka ri pakon Raghutanaya,
tucapa tikañ watëk anidul, makajuru sañ Pawanasuta.

So all the monkeys went their ways at Rāghawa's order. Let us tell about those going to the south, under the leadership of Pawanasuta (son of the Wind-god).

56. Krama tēka tañ kapibala riñ, giriwara Windhya ya maruhur,
mrēgapati sinha ya matakut, makabalasah twaritagati.

Then these monkey-troops came at the excellent and high mountain of Windhya. Tigers and lions were afraid, and dispersed to all direction at full speed.

57. Śikara nikañ giri biṣama, wwara kali luñka hana jurañ,
lwah adalēm adbhuta ya trēbis, haliwatan in prawagabala.
b. ABCD wara. d. ACD aliwatan.

The top of the mountain was dangerous, with many rivers and ravines full of bolders, and deep rivers with steep banks. All of those were passed by the monkey-troops.

58. Paḍa ya humuñ rikanāñ alas, makakarasāk ya masusupan,
hariwara sinha kapēlēñēñ, kapatuli kapwa ya malayū.

They made uproar in the woods, they rushed through the undergrowth. The lions were surprised, and deafened they ran away.

59. Saka ri sukēt nikanāñ alas, tuwi giri Windya ya maruhur,
kapi ya mañēl paḍa ya mēhāh, dinakara tīkṣṇa mamasasi.

Because the forests were so impenetrable, and the mountain of Windhya was so high, the monkeys were exhausted and complained about the extreme heat of the sun.

60. Kapibala durbbala malapā, mañēlih alah warēg anusup,
saka ri lapā nya mari humuñ, kadi ta tasik sthiti ta tēḍuh.
a. ABCDE malapa. c. ACE lapa.

The monkey-troops were troubled and hungry, exhausted by much walking through the bushes. Because of hunger they were no longer noisy, like the ocean still and abated.

VII

61. Hana ta śilātala maratā, kayu-kayu hōb nya ya* marēñēb,
kapi maruhun-ruhunan añōb, paḍa maguliñ-guliñan añēl.

*ACDE. b. BK nya marēñēb.

There was a flat and wide stone, shaded heavily by the trees. The monkeys, competing with each other, ran to shelter and rolled over and over from exhaustion.

62. Hana ta manuk madulu-dulur, mētu saka riñ giriwiwara,
kapibala kadbuta ya mulat, paḍa mañadēg mañiñēt-inēt*.

*ABCD. d. EK mañiñēt.

Then the monkey-troops saw with surprise birds, the one after the other, coming out of a cave. They stood up and looked [at the birds] attentively.

63. Dadi ya manon wiwara guhā, ikana lawaṅ nya katatakut,
wigata bhaya ñ prawagabala, tama ta mañōb makakurutug.

And so they saw the aperture of a cave, a dangerous looking opening. But the monkeys fearlessly entered [the cave] together to find shade.

64. Satama nikañ kapi ri dalēm, hana ta umah dhawala putih,
atiśaya bhāswara sumēñō, ya ta tinēmu nya paḍa masō.

When the monkeys were inside, they came to a house, white and shining very brightly. They went forward,

65. Anēmu ta yānakēbi rarā, rahayu sulakṣaṇa manulus,
kadi ta wulañ juga gumawañ, ya ta kumēmit [t]ikanañ umah.
a. BCD rara.

and met a young maiden, truly beautiful and well behaved. She shone like the moon. She was the wardress of the house.

66. Gumuyu masō ya tan atakut, tēka ya mawēh phala matasak,
wwayatiśayēñ mahēniñ atis, ya ta panamuy nya śuci marūm.

Smiling she stepped forward fearlessly, and gave them ripe fruit and water, very clear and cool. These were her offerings [to the monkeys], pure and sweet.

67. Dadi ya tumakwani ikanañ, prawaga huwus nya ya tinamuy,
suka paripūrṇa paḍa warēg, duga-duga yan pawara-warah.

So she asked the monkeys, after they had eaten to their fill, [about their destination] and they told her frankly:

VII

68. Wwara sira Rāghawa karēñö, sira makadūta kami kabèh,
lumaku kinon lumawada sañ, Janakasutā sira tinawan.

a. ABCD wara.

'The well-known Rāghawa has sent all of us to investigate [the whereabouts of] Janakasutā who is kept captive.

69. Kami ta tumakwanakēn i sañ, gumawayikañ giriwiwara,
syapa umañun [n] ikañ umah, ya tikana pājara ri kami.

'May we ask about the builder of the cave, and of the house? Please, tell us.

70. Lawana ika sañ dumadi kita, syapa pañaran nira* karēñö,
kita ta rarāhayu saphala, sañapa ñaranta warahakēn.

*ABCDE. b. K pañaran karēñö.

'Also about your parents. Who are their renowned names. You are a perfectly beautiful young lady. What is your name? Please tell !'

71. Nā liñ nikanāñ wré, māprēṣṇa kabèh nya,
mojar tikanāñ strī, kanyā tanumadhyā.

a. CD ttikanāñ.

Thus spoke the monkeys, asking simultaneously. The slim (waisted) maiden answered:

72. Wwara sira dānawarāja, ñaran ira sañ Wiśwakarmma tamoli*,
sira umañun [n] ikañ umah, ikañ guhā ñké sira sumuk ya.

*B. a. ABCD wara. b. ACDEK tāmoli. A ira Wiśwakarmma. c. C hikanāñ.

'A king of demons, called the unequalled Wiśwakarmma built this house and the cave.

73. Sāmpun swarggasthāna* sira, prastāwa binajra dé bhaṭaréndra,
sañkā ya tar pahñan, umariṣṭākēn [n] ikañ prēthiwi.

*ABCDE. a. K swarggastha. b. ABDE binajra.

'He has returned to heaven, killed by the weapon of god Indra, because he (the demon) had devastated the earth beyond limit.

74. Aku iki dānawakanyā, ñaranku karēñö Swayēmprabhā nāma,
dānawarāja bapañku, praśāstēbuñku* Mērusāwarṇi.

*ABCDE. d. ABCDE. Mērusaparṇi. K praśāsta.

'I am a demon-maiden, renowned by the name of Swayamprabhā. The demon-king was my father and my famous mother was Mērusāwarṇi.

VII

75. Yapwat mahyun śighra tēkā*, ri Lēnka** mēné n gēlēk mēngal,
 ndak wētwakēn kita kabēh, ndan tukupi matanta haywa mulat.
 *ABCDE. **CD. a. B yapwāt. K śighra. b. AB EK tēkā ri Lēnka.
 d. A ndak.

'If you want to arrive in Lēnka quickly, just in a matter of minutes, I will help you all, but you have to cover your eyes and do not peep.'

76. Nā liñ nikañ dānawarājakanyā, umañcana n wānara donya tan lēn,
 apañ dēñō wré ya* marā ri Lēnka, irśyā tikāmbēk nika mogha hēwa.
 *ABCDE. c. K wré marā. d. E mogha wēha.

Thus were the words of the demon-maiden, intending to deceive the monkeys, nothing else, because she heard that they were heading for Lēnka. She was spiteful and full of malice.

77. Swabhāwa niñ dānawa rākṣasātūt, samitra jāti nya ulah nya tunggal,
 nahan ta hétu nya dumēh ya mélik, mighnékanañ wré magawé ta māyā.
 d. ABDE māya.

The nature of demons and giants are alike. They are alike in nature and conduct. That was why she hated the monkeys and wanted to harass them by putting a spell upon them.

78. Samañkanañ wré tamatar wihañ kabēh,
 sirāñ Hanūmāñ tuwi mogha mohita,
 wijah kabēh mrēm matukup-tukup mata,
 tatan hanātah tumahā ya bañcana.
 c. ABCDE atukup-tukup.

Meanwhile all the monkeys were willing. Even Hanūmāñ was completely fooled. All together they covered their eyes and none of them suspected [her] of a deceit.

79. Sawèt ni nēl nyān panusup saranta ya,
 magyān tēkā yēka dumēh nya mañga ya,
 sēḍēñ nyan umrēm kinēnan ta yēñ mayā,
 tar ton ryyawak nyan mētu sañka riñ guhā.
 b. B mēngal. d. AE yyawak.

Because they had travelled for a long way, they were tired and wanted to arrive at their destination as soon as possible. That was why they agreed [to the idea of the demon-girl]. While their eyes were closed, a spell was put upon them. They did not know that they were brought out of the cave.

VII

80. Tinonya tāwak nya ri hèn nikañ guhā,
wimoha tan wruh wulañun hilañ tutur,
salèk rikañ* sakṣaṇa mātra yar hiḍēp,
dumèh nya māyā nikanan Swayēmprabhā.

*ABCDE. c. K rikā.

[Suddenly] they realized they were outside the cave, and were confused and could not remember anything. A month seemed to become just an eyewink. That was caused by the spell of Swayamprabhā.

81. Sañ Aṅgada glāna sirāññen-[n]aññen,
taman tēmuñ buddhi hilañ hiḍēp nira,
saśokā māśā humēññen saniścaya,
hanékanāmbēk nira mātya riñ [ñ] alas.

Sadly Aṅgada tried to remember, but in vain. He lost his retentiveness. He was worried, hopeless and silently he resolved to die in the wilderness.

82. Samañkanātañ kapiwīra Jāmbawān,
tumon sirāñ Aṅgada śoka mānasa,
manah niropēk wulañun hilañ tutur,
tumūta mātyāku nahan ta liñ nira.

b. AE śokamanaśa.

The monkey hero Jāmbawān felt likewise, when he saw Aṅgada in deep sorrow. His mind was blank, and he too lost his retentiveness. 'I'll join him in death,' [thus] he thought.

83. Siran Hanūmān milu śokamānasa,
tumon siran wānarawrēddha Jambawān,
ndya dona niñ jiwita nirguṇān hanā,
umilwa mātyāku nahan ta liñ nira.

Hanuman was also worried when he saw the old monkey Jambawan. "What is be the meaning of my life? My existence is useless, let me die also." So were his thoughts.

84. Satūt nirañ wānarāwīra Māruti,
tumūt ikañ wré sahana nya duhkita,
sawismrēti nkā paḍa tan hanañ tutur,
pinatyakēn yēka awak nya riñ gunuñ.

VII

Then the monkey-hero Māruti joined him, and all the monkeys joined them in their grief. They all had lost their retentiveness, none of them could remember anything. So they wanted to kill themselves in the woods.

85. Sēḍēñ nikañ wānara śoka kāsyasiḥ,
hanéka Sampāti naranya bhīṣaṇa,
manuk magōñ sañ Garuḍopamā nika,
ya tomasö riñ bala wānarāñnarañ.

While the monkeys were in great distress and misery, there came a bird as big as Garuḍa, called the dangerous Sampāti. He approached the moaning host of monkeys.

86. Ndatan parambut malēñis awak nikā,
patuk nya tīkṣṇogra makas ta yālunīd,
mulat [t] ikañ wānara kapwa yātakut,
makin makiñkiñ sahana nya duhkita.

His body was featherless and shiny, his beak was pointed and sharp. On seeing him, the monkeys were afraid, and all became more and more apprehensive.

87. Ah-o mahākaśmala duryyaśādhama,
tuhun naran dūta lukan pwa tan tuhu,
sawèt ni māyā nikanāñ Swayēmprabhā,
tatan wruh iñ déśa parāna lor kidul.

‘Ah, ah. [We are] wicked, debased and unfortunate. Though called messengers, we are only phony ones, because of the spell of Swayamprabhā we do not know where to go, to the north or to the south.

88. Lukan karih dibya kitāri Jāṭayu,
huwus krētārthāñupakāra mitrakā,
siromarah sañ Raghuputra Rāghawa,
sēḍēñ kapañguh rikanāñ alas magōñ.

‘O, you are very excellent Jāṭāyu. You have rendered benevolent service to your friend. You had told Rāghawa, the son of Raghū, when you met him in the vast forest.

VII

89. Kami* pwa yātyanta krētaghna durnaya,
taman walēs sañ Raghuputra Rāghawa,
apā guṇaṅku** mahurip ya tan padon,
matañ nya tāñhiñ pējahāta ménaka.

*S. **S. a. ABCDEK kita. c. ABCDEK guṇantat.

‘On the other hand we are ungrateful and full of misconduct. We do not repay the goodness of Rāghawa, the son of Raghu. What the use is it that we live, it is purposeless. Therefore it is better to be dead.

90. Kuyañ manuk rodra kagendra tulya ya,
magōñ malaṇḍēp ta patuk nya bhīṣaṇa,
masō tumandañ kadi mrētyu yak hiḍēp,
sabhāgya yan mātya ta līṅku dé nikā.
d. B na.

‘This is a dangerous bird, like the king of birds. His beak is big, sharp and dangerous. He comes forward to attack us like the god of Death. I think it will be better that we are killed by him.

91. Iké śarīranta ya wēhakēn huwus,
rikan manuk glāna wibhukti yālapā,
sawēt nyan aṇlih malimōr ta yan laku,
lukan pwa nohan ya tumēmwakēn kita.
d. D doha nya.

‘Let us give our bodies to him. The bird is sad, without food and hungry. Because of hunger, he walks slowly. It is lucky that he found us.’

92. Nahan ujar niñ bala wānarālara,
masō ta mojar ikanan manuk magōñ,
ndya donta hé wānarawīra kottama,
rikēn gunuñ Windhya atīta durggama.
a. A wanara lara.

Thus were the words of the monkey warriors. The big bird stepped forward and spoke: ‘Where do you want to go, O, excellent monkey heroes? The Windhya-mountain is quite impassible.

VII

93. Anēn-[n]anēn towi tamar* tēkériya,
lawan ruhur nyāṭisayēn sukēt tēmēn,
kitāt** para nké aparan prayojana,
matañ nya tāśā sahananta duhkita.

*B. **B. a. A tama. CDEK tamatan. c. ACDEK kitat.

‘Even Mind could not come here, and it is very high and very thick. What is your purpose in coming here, so that you have all fallen into this sorrowful state.

94. Lawan sinaṅguhta* awakta duryyasa,
Jaṭāyu yékā pinujinta sajjana,
ariñku kāsihku ikā taman kalèn,
praśāsta Sampāti naranku riñ jagat.

*ABE. a. CDK pinaṅguhta.

‘And you regard yourself as umeritorious. You praise Jaṭāyu as being a good man. He is my beloved brother no-one else. My name is known to the world as Sampāti.’

95. Patatri* Sampāti nahan ta liñ nikā,
wawañ ta mojar bala wānarāwarah,
kamīkihēn dūta nirañ Raghūttama,
marā ri Lēñkā ya pakon iré kami.

*S. a. ABCDE patāti. K patatu.

Thus said the bird Sampāti. Quickly the monkeys replied: ‘We are the messengers of Raghūttama, ordered to go to Lēñkā.

96. Priyā nirañ Rāghawa dēwī Jānakī,
siréka pètēn mami yar hanāhurip,
nda tan kasiddhéki pakon iré kami,
matañ nya kām̐buh kami śokamānasa.

d. ABCDE kita.

‘Rāghawa’s beloved wife Jānakī was the one we were ordered to find out, whether she is alive [or not]. But his order [to us] will not be successful. That is why we are burdened by sorrow.

VII

97. Salèk tikañ kāla hiḍēp mamīrikā,
 huwus [s] atīta ñ samayālawas dahat,
 tatan tēmu ñ don nya* ta hētu niñ [ñ] irañ,
 matañ nya tansö ta-patuk pañan kami.

*AB. c. CDEK ya.

'We promised to return within one month. That time has lapsed long long ago. Lack of success is the reason for our disgrace. Therefore come forward, kill us and eat us.'

98. Nā liñ nikañ wré paḍa mātya don ikā,
 Sampāti māsih umuwah siromajar,
 ah-o lukan kāsih-asihta mohita,
 amogha māśā wulañun kurañ tutur.

Thus said the monkeys wishing to die. Sampāti spoke again sympathetically: 'Ah ! How pitiful and confused you are. Extremely hopeless, bewildered and thoughtless.

99. Pinatyakēntēka awakta duryyaśa,
 ndya dona niñ mātya tatan pakāraṇa,
 adēg tat amrih sahananta cāraka,
 katēmwa dontāt añidul athomuwah.

c. B carakā. D āmrih. d. B dēntāt.

'You want to kill yourself, regarding yourselves as unmeritorious. What is the use of dying without a cause. Stand up ! Pull yourselves together and go on with your task. You will succeed in your mission. Go straight southward.

100. Yapwan panon rājya umah hēmas kabèh,
 umuñgwi puñcak nikanañ gunuñ magöñ,
 ya téka Lēnkā kahanan niñ apsarī,
 tatan pahi mwañ Himawān ikañ hayu.

c. AB yā.

'When you see a city, on the top of a great mountain, with houses built of gold, then that is Lēnkā, the abode of heavenly nymphs. Its beauty is not different from that of the Himalayas.

VII

101. Lēwih sakēn swargga hayu nya kādbhuta,
 tahañkwi Lēnkā sari niñ jagat kabēh,
 bhaṭāra Dhātā gumawé ya tan kalèn,
 ulih nirāmrih ya dumèh ya ujwala.
 d. ABDE yolih.

‘It is surprisingly more beautiful than heaven. I think Lēnkā is the essence of the whole world. God Data founded it nobody else. That is why it has that radiance.

102. Praśāsta sañ Waiśrawaṇa Dhanéswara,
 sira prabhu ñkāna ta nūni pūrwwaka,
 sawèt nirāsor sinukū ni Rāwaṇa,
 matañ nyan uñgwiñ Alakāwatī* dumèh.
 *S. d. ABCK. Yalakāwatī. DE ya Lanāwatī.

‘The renowned Waiśrawaṇa, the god of wealth, was the king there in for-gone time. [Because] he was defeated by Rāwaṇa, that is why he moved to Alakāwatī.

103. Ikāpi sañ Rāwaṇa yadyapiñ jayā*,
 baśēn jagat tan hana tan huwus alah,
 awās ya yan mātya ya dēnta riñ raṇa,
 apan mahāśakti kabēh mahābala.
 *B. a. ACDEK jaya.

‘This Rāwaṇa, although he is victorious and has beaten the world, and there is no-one who has not been subdued by him, he too truly will be killed in battle by you, because you are all powerful and strong.

104. Matañ nya tat tan* malarā t-adēg huwus,
 pakon iran Rāghawa yēka dadyakēn,
 katēmwa sañ śrī Janakātmajān pinèt,
 hané kaḍatwan [n]ika sañ Daśānana.
 *D. a. ABCDEK tātan. d. B nira.

‘Therefore do not worry ! Stand up, carry out the order of Rāghawa. May Janakātmajā be found, in the palace of Daśānana.

VII

105. Taman mrēṣāwāda wuwusku satya ya,
 prayojanantāt laku dūta dadya ya,
 awās ya tuṣṭā nira sañ Raghūttama,
 sawèt ni pamrihta umèt priyā nira.
 a. AE tamat.

'I do not lie, my words are true. Your mission as messengers will be successful. Surely Raghūttama will be pleased with your endeavour to find her.'

106. Kagéndra Sampāti nahan ta liñ nira,
 tumañguhi ñ wānara kapwa yātutur,
 madēg ta luñhā sahana nya harṣaja,
 tēkēñ gunuñ kyāti Mahéndra parwwata.
 b. AD tumañguhiñ. B tumañguhi wānara.

Thus said the king of birds Sampāti, addressing the monkeys who regain their awareness. They stood up and departed happily and arrived at the well-known mountain of Mahéndra.

107. Tēka nya riñ pārśwa kidul saharṣa ya,
 mañan [n] ikañ wwa-wwahan iñ [ñ] alas matöp,
 sakēñ gunuñ n-ton ikanañ tasik kidul,
 lañit jugēñ lwā atighora ghūrñnita.
 c. A sañké. BDE sañkēñ.

They arrived safely at the south slope and eat their fill of the fruit. From the mountain they could see the ocean, as vast as the sky, booming thunderously.

108. Ikañ tasik ryyak nya humuñ nirantara,
 lanā tumampuh suku niñ gunuñ makas,
 kadi pwa sakrodha ya héwa riñ gunuñ,
 ri dé nya tan ton hayu niñ pradéśa lor.
 a. ACD. nirāntara. B yyak. nirantarā. D yyāk.

The sound of the breakers of the sea was tremendous and pounding endlessly onto the rocky foot of the mountain. It was as if the sea was angry and resentful towards the mountain, because she could not see the beauty of the regions to the north.

VII

109. Lawan [n]ikā lwir nya kadi pwa yāwērō,
sadarppa dé niñ mañiratna tar malah,
anéka tolāh nyan alah wimohita,
swabhāwa niñ śrī ya nimitta riñ wērō.
a. B lāwan.

Furthermore it seemed that the ocean was drunk, it was in high spirit because of the jewels and precious stones found there in plenty. Of all kinds can be the foolish behaviour of those who possess beauty, the cause of madness.

110. Aninya mādrēs ya lanomirir mātis,
kadi pwa yośwāsa nikañ samudra ya,
ahos ikāmbēk nyan alah warēg dahat,
minum [m] ikañ lwah humili nirantara.
d. ABCDE minum ikañ lwah umili nirāntara.

A heavy wind continuously blew and it was cold as the breath of the ocean. His mind was at ease as he had drunk to his satisfaction the water of the rivers flowing hereto incessantly.

111. Jēnēk ikañ wānara umulat riñ,
jaladhi humuñ ryyak nya paḍa manēmpuh,
dadi tumurun wānara sahana nya,
ri tēpi nikañ sāgara paranya*.
* ABE. d. CDK ya paran.

The monkeys were absorbed looking at the ocean with the noisy breakers falling upon the beach. So the monkeys went down to the edge of the ocean.

112. Tēka ya marāryyan paḍa ta manonton,
makara urañ riñ karañ akaramkam,
hana ta iwak wré paḍa ya lumumpat,
gumuyu kēkēl wānarabala dé nya.
b. C hurañ.

On arrival they watched the *makaras* clinging to the rocks. There were also dolphins leaping around. The monkeys laughed heartily at them.

VII

113. Sēḍēn pijēr ikañ kapiprawara yan panonton iwak,
 sañ Aṅgada makon umañkata madēg ta sañ Māruti,
 apan Pawanaputra mukya nikanañ kinon cārakā,
 madēg ta sira mēh lumakwa kawēkas tikañ wré kabèh.
 d. ADE ikañ. B kawēkasan ikañ.

While the monkey-heroes were indulging in watching the fish, Aṅgada gave the order to proceed. Māruti stood up, because Pawanaputra was the leader of the messengers. He stood up and went away, leaving all the monkeys behind.

AṢṬAMAS SARGGAH Chapter VIII

1. Atha mēsat ta sirañ Pawanātmaja,
gagana yēka hawan nira mañlayañ,
Garuḍa Sūryya ṇ anin tamatar papadé,
laku nirādbhuta śīghra manojawa.
c. B tamāttar.

Thereafter Pawanātmaja flashed away through the air. Garuḍa, Sūryya (the Sun-god) and the wind were no equal [to him], as his speed was astonishing like the speed of the mind.

2. Kadi déwākara tékana yar katon,
wulu nirojwala téjamayān katon,
tuwi malit* madawā kadi cāmara,
kapilawarṇa apūrwwa ri bhāswara.
* C. c. ABDEK tuwin alit.

He looked like the sun, his fur shone exceedingly bright, fine and long like that of a yak (*cāmara*), reddish-brown of colour and extremely brilliant.

3. Pinahagōñ nira téka awak nira,
katatakut kadi parwwata mañlayañ,
umēlētuk sira śīghra umiṇḍuhur,
grahagaṇārka* wulan ya katuñkulan.
* A. d. BCDEK grahaṇārka.

He made his body big, and looked [very] terrifying, like a flying mountain. He sprang up in a flash, and came above a group of planets, sun and moon.

4. Jaladhi dhairyya guṇa nya tatar padé,
ikana dhairyya nirañ Pawanātmaja,
anin-[n] anin nira ghora ya ghūrṇita,
pralaya bāyu paḍa nya riwut magōñ.

The virtue of the ocean is its steadfastness. Yet it was no equal to that of Pawanātmaja, as its wind was loud as thunder, like the thunderstorms at doomsday.

VIII

5. Hana ta sāhasa bhiṣaṇa rākṣasī,
 pratita rodra naranya si Dākinī,
 atiwiśāla tutuk nya mēnā maṇaṇ,
 ya humēlō sira śighra tēkēn wētēn.

There was a savage and dangerous she-demon, notorious Dakini, the terrible. She opened her mouth very wide and swallowed him quickly (falling into her stomach).

6. Pawanaputra widagdha sirāṇduduk,
 sēbitakēn ta wētēn nya mēsāt sira,
 dadi maṇohan ikaṇ kala rākṣasī,
 katatakut kadi śabda niṇ ampuhan.
 a. D sirāṇduḍuk.

The clever Pawanaputra, however, stabbed and slit open her stomach and flew away. The she-demon gasped for air, sounding like a typhoon, very terrifying.

7. Atha pējah nya tibā ta ya riṇ tasik,
 wuhaya lēn hyu masō marēbut dagiṇ,
 hana timingila kapwa warēg kabēh,
 saka ri gōṇ nikanan jaḍa Dākinī.

Then she collapsed into the sea and died. Crocodiles and sharks advanced to fight for her flesh. All the whales were satisfied too, because of the enormous size of the body of Dākinī.

8. Sāmpun māti dadi saharṣa saṇ Hanūmān,
 n-ton taṇ parwwata ri tēnah nikaṇ samudra,
 riṇ Ménākagiri naranya durggamāwān,
 aṇhiṇ yādbhuta kumēlab gunuṇ apūrwwa.
 b. AB parbwata. c. A durggamāwās.

When she was dead Hanūmān rejoiced. He saw a high impassible mountain in the middle of the ocean, called the mountain of Menakā, moving heavily as never before.

VIII

9. Sañ hyañ Māruta makamitra ya pratīta,
tāmoli n pawanasakā ya Bāyumitra,
wruh yan Bāyutanaya sañ Marutprasūta,
mojar swāgata masayut sagorawāñliñ.

A long time before, the Wind-god made friends with him, so that [at length] he became the unequalled friend of Bāyu (the Windgod). He knew that Marutprasūta (Hanūmān) was Bāyutanaya (the son of Bāyu). So respectfully he welcomed him with the words.

10. Hé Bāywātmaja sēpēr i ñhulun ta-raryyan,
haywāgyā hana panamuyku jambu ḍuryyan,
poh mañgis kacapi limo limus kapuñḍuñ,
mwañ lañsēb duhēt amanis pañan sakahyun.
b. C panamuyñku. d. B duwēt.

‘O, Bāywātmaja (son of Bāyu), drop down here for a while and have a rest. Take your time! I have something to offer to you, such as rose-apples, durians, manggoes, manggosteen, *kacapis*, oranges, *limuses*, *kapunduñs*, *lañsats* and *duwets*, all sweet and nice. Eat to your heart’s content.

11. Riñ pārśwā ta-turu-turū yathāsukā ñké,
tonton tañ manuk amijah rikēñ alasku,
yan magyā sakarēña wēh kitat parāryyan,
wruh tākun kita ta kinon lumakwa dūta.
c. B kitāt.

‘Have a sleep on the slopes for as long as you like. Listen to the birds warbling noisily in my forests. If you are in a hurry, then rest only for a while. I know you are assigned to something.

12. Atyantékana ta girañku dēnta putra,
dibyāsīh wēnañ amalēs bhaṭāra Rāma,
sakwēh sañ wiku hana riñ gunuñ masādhya,
kāryyantékana inaññen-aññen kasiddhā.
c. AE masādhya.

‘How happy I am, because of you my son, excellent and devoted, capable of returning [the benevolence] of Lord Rāma. All the sages in the woods prayed that your task may be successful.

VIII

13. Ta-ñhèr-hèr pwa ta sakarēñ lukan swagāta,
mitra hyañ Pawana matāku tan hanoli,
sañ hyañ wé tuwi mapanas ta-ñöb pwa ta ñké,
yan sāmpun marēñ apanas lumakwa śīghra.
d. A mapanas.

‘Have a rest for a minute. There is plenty to eat. I am the unrivalled friend of [your father] the Wind-god (Pawana). The sun is hot, take shelter here. When it is no longer hot you can go on.

14. Nyañ kumbañ ya rēñö-rēñönta darppa moni,
kēmbañ niñ [ñ] asana sēdēñ manojña tonton,
tontonēñ [n] aku kalalah pwa dēnta ñūni,
bhāgyaṅkun tēka kita Bāyuputra tan lēn.

‘Listen to the high-spirited humming of the bees, look at the attractive *asana*-flowers, look every where! I have waited a long time for you. I am delighted that you have come, O, son of Bāyu, for this only.’

15. Nā liñ niñ gunuñ asayut ri sañ Hanūmān,
wèt niñ* gyā nira sumahur wawañ ta mojar,
hé Ménaka giri huwus ta haywa kēpwan,
prēgyākun samaya baṭāra Rāma magyā.
* D. b. ABCEK ni.

Thus said the mountain, wishing to hold up Hanūmān. Because he was in a hurry, quickly he replied; ‘O, mountain of Ménakā, do not trouble yourself. I have to go, as I have promised Lord Rāma to travel very fast.

16. Tāmolīn kita ta Samirāṇā ta mitra,
ndā magyā wruha ri si Rāwaṇāku mañké,
māpa pwékana muka niñ [ñ] inaṅluh iñ rāt,
śakti nyékana papagakēñkwa yan prawīra.
a. C tāmolīn.

‘Although you are the unequalled friend of [my father] Samīraṇa (the Wind-god), yet I cannot wait to see Rāwaṇa now, because he is the chief menace of the world. I want to fight him, if he has the courage [to fight me].

VIII

17. Lēnkā yékana rabhasāṅkwa tan paśésā,
 sakwèh nyān suraripu rākṣasolihaṅkwa*,
 swasthā niñ bhuwana sādhya** déṅku tan lèn,
 nā liñ sañ Pawanasutomibēr ta luñhā.

* B. ** B. b. ACDEK rākṣasoliheṅkwa. c. ACDEK bhuwana ya sādhya.

'I will destroy Lēnkā completely, I will kill all the demons, enemies of the gods. I have in mind only the welfare of the world,' so said Pawanasuta flying away.

18. Hana rākṣasī katēmu dé nira lén,
 Wikaṭākṣinī* ya ta ṇaranya gahan,
 suka yan pacañkrama rikañ jaladhi,
 manikēp [p] iwak ya pinañanya lanā.

* C. b. ABDEK Wikaṭākṣini.

Then he met another she-demon, the notorious Wikaṭākṣinī. She liked to play around in the sea, always catching fish to eat.

19. Umulat pwa yèn gagana yéka mēsāt,
 inusī ta sañ Pawanaputra wawañ,
 sinikēp nya śīghra hinēlō nya sira,
 kadi tuhwa śakti ya wēnañ rabhasa.

She saw something moving very fast in the sky. So she chased Pawanaputra. She caught him and swallowed him in a moment. She thought she was really powerful and that was why she dared to act brutally.

20. Ri gulū nya hiñan ira yar kahēlō,
 pahagōñ [ñ] awak nira umañkak akas,
 Wikaṭākṣinī kahalēlōn mēlēlō,
 umulū mata nya ya mañēl umēlēd.
 c. A kalēlōn.

When he was in her throat, he swelled himself up, big and hard. Wikaṭākṣinī choked, her throat was blocked, her eyes protruded as she had trouble in swallowing [him].

VIII

21. Tinuhuk nirèn naka gulū nya ḍuhak,
 dinugañ rēmĕk rahu-rahu nya siwak,
 sinahut niréḁana guruñ-guruñ,
 nya pĕgat mĕsat sira muwah ya mibĕr.

a. B duwak. b. A rahu nya. c. BCDE guruñ-guruña. d. BDE ywa.

He stabbed with his nails and torn away her neck. He kicked and smashed her adam's apple into pieces and bit her trachea off and flew away speedily.

22. Haliwat nirèn jaladhi śīghra ḍatĕñ,
 rikanāñ Suwĕlagiri ghoratara,
 hana rodra rākṣasa ya māmĕñ-amōñ,
 pinapag nirādbhuta kumōl ta sira.
 a. C aliwat sirĕñ.

After crossing the sea he soon came at the dangerous mountain of Suwĕla. He met a wandering awful looking demon, and surprised he concealed himself.

23. Atiyatna sañ Pawanaputra huwus,
 saśaśā ta gōñ nira rikañ rahina,
 ri tutur niré sapawĕkas nira sañ,
 Raghuputra nūni mawuwus ri sira.

Pawanaputra became very cautious. He shrank into the size of a hare at daytime as he remembered the warning of Raghuputra when he gave him the message.

24. Mañidul muwah manĕmu dūrgga tēmĕñ,
 kali luñka yākulilīñan kumalūñ,
 ikanañ gunuñ pinakadurgga nikañ,
 nagarāṭbhutātīśaya kātara ya.

He pressed on southward and stumbled upon another hindrance, a rocky river which wound around the mountain slopes like a necklace, which [in turn] formed the defence-lines of the city which looked amazing and extraordinary.

VIII

25. Haliwat nirèn kali kulēm ya huwus,
 daśadéśa kapwa ya pētēn ya kabèh,
 rikanan kulēm pasuki tañ nagara,
 tēmu tañ pakuwwan atitip ya matap.
 a. C aliwat niré.

When he had crossed the river, it was already night. The ten directions were already dark. At night he entered the city and came to the houses [as if] grouped close together.

26. Rikanan hawan manēmu rākṣasa lēn,
 bhaṭa wīra mantri madulur ya kabèh,
 masuluh lumakwa makēmit ri dalēm,
 atakut katona sira yatna kumōl.
 b. A raṭa wīra.

On his way he met other demons, attendants, chiefs, ministers, the one after the other. They brought along lanterns as they went to the palace to guard it. Afraid of being detected he hid himself carefully.

27. Tēpi niñ hawan hana ta mojar-ujar,
 jaga yatna sañ Pawanaputra masō,
 rinasan* nirékana ujar nya dudū,
 guṇa sañ Daśāśya pinuji nya kabèh.
 * BCDE. c. AK rinasa.

Some demons were talking at the side of the road. Very carefully Pawanaputra came forward, and he found out that they were talking nonsense as they were praising the excellent faculties of Daśāśya.

28. Hana tāninum paḍa wijah mañigēl,
 hana maṅupit* hana mabañsi wanèh,
 masiwo humuñ hana wijah masēkar,
 suraloka tulya nikanan nāgara.
 * ABE. b. CDK mañupit.

Some were drinking and noisily dancing, some composing poems, others playing the flute. Some were clowning, another was singing. The city was like the abode of the deities.

VIII

29. Wwara śāla yékana wiśāla tēmēn,
yatikā paran nira masuk ta sira,
wiku rākṣasékana isi nya kabèh,
mamasan-masan [n] aji sirēp sisulap.
a. C wara. b. B paran ira. CD parān ira.

There was a very big building. He went in there. Demon-ascetics were there, reciting their magic formulas to cast a spell which caused people to sleep.

30. Aji bajrakāya pinasan nya wanèh,
abhiśāra mona hana tāji tiḍēm*,
makupik makunḍah añadēg mrēgigih,
atirodra yoga sabhayānikikan.
* A. b. A abhacāra. BCDEK tiḍēm.

Others were reciting the *bajrakāya*-formula, which make the body as hard as steel, *abhiśāra-mona*-formula or *tiḍēm* formula, which makes the enemy afraid. They clapped their hands, rolled over the floor, stood up with wide spread legs to perform an awe-inspiring *yoga*, while uttering terrifying cries.

31. Sanēnēh nikañ mañaji śāstra wēgig,
macēñil wahil matēmahan matukar,
tamatar wiwēka rasa niñ winuwus,
swaṇ awū mawākya manēhēr mamisuh.
a. B manēnēh.

After they were finished reciting the formulas to ensure victory, they boasted to each other, disputed each other and at length they were at each others hair. They were not discussing the significance of the formulas they had recited, but merely shouting at each other and finally scolding each other.

32. Hana lèn sagulma ya watēk mapēkēn,
naramāngsa yēka pinañanya lanā,
ininum nya rāh wija-wijah mawērō,
patukar-tukar nya inucap nya kabèh.
d. D matukar.

A *gulma* of demons went to the food-stalls. They always ate human flesh and drank blood and became drunken and talkative. They bragged about all their quarrels.

VIII

33. Hana téka rākṣasa bētah maṇinum,
 amānan tasak-mētah asiṇ sahanā,
 manēwēr pupū ya manisig ya dagiṇ,
 amēcēl-mēcēl hana kulub-kuluban.

Other demons were very gluttonous, drinking and eating. They ate everything raw or cooked. They cut off a thigh [of a human being] scraped off the flesh, and mixed it with spices and vegetables.

34. Ininum nya rodra sakawah ya magōṇ,
 ibēkan wuduk kinēla lēn rudhira,
 ininum hēlēd pisan ikaṇ sakawah,
 mawērō kabēh ya paḍa wāk prakāṭa.

They drank wildly from a large vessel full of fat cooked together with blood. They drank it up in one go and when they became drunk they talked noisily.

35. Hana ta prawīra sabatēk maṇinum,
 tan adoh tēwēk nya inunus nya kabēh,
 atidarppa sāmpun aṇinum ya madēg,
 amutēr krētāla hana ḍaṇḍa gadā.

A group of demon-officers were drinking together. They brought along their bare swords. They became very excited after drinking, stood up and [danced], with their swords, clubs and bludgeons.

36. Wwara lēn wimāna ya hawanya mibēr,
 suka yan pacāṅkrama rikaṇ gagana,
 hana tāhawan ratha liman turaga,
 rikanaṇ kulēm suka ya māmēṇ-amēṇ.
 c. B. turaṅga.

Some were riding on *wimānas* (flying vehicles). They were enjoying their joy-flight [in the sky]. Some were riding in wagons, elephants and horses, and delighted themselves in their journeys through the night.

VIII

37. Sawanèh krètārtha ya huwus manukū,
 jayaśatru kapwa ya mulih manawan,
 amañan magoṣṭi sahana nya wijah,
 masèkar karan bali sawit majènu.

Others had just returned from victorious battle, taking home captives. They were dining together, talking noisily, dressed up with *karan-bali*-flowers and covered their bodies with yellow cream.

38. Wwara kāmīni ya mamarīkṣa mahā,
 humēnēn pwa mēngōp agēlēn ya malök,
 tinawa nya māstawa tamar pañinum,
 taruṇātidarppa ya manantwa mañol.

The girls were looking on and intentionally keeping quiet as they pretended to be annoyed and irritated. They were offered drinks, but did not want to join in. The youths were wrought up and talked to them and embraced them.

39. Umulat ta sañ Pawanaputra rikan,
 masiwo sarāga ya sēdēn paḍa sih,
 kalaran sirāṇañēn-añēn* matutur,
 ri larā nirañ Raghusutār papasah.

* D. c. ABCEK sirāṇañēn.

Pawanaputra looked at those amusing themselves in love play [because they loved each other], and he became sad, as he remembered the misery of Raghusuta in separation.

40. Karuṇā manah nira saśoka tēmēn,
 mari yar wulat riñ añinum masiwo,
 mari mañrēñō kiduñ alah malara,
 humilī ta luh nira nirantara ya.
 a. B saśokā, b. C iñ, d. ABCDE umilī. nirāntara.

He felt sorry [for Rāma] and was exceedingly disturbed. He could no longer watch those people sporting and drinking, nor did he want to listen to the singing anymore as it made him sad. His tears trickled down incessantly.

VIII

41. Kramakāla mēh ta ya pisan tabēha,
 pratipāda krēṣṇa ya rikañ diwasa,
 malayū ṇ pētēñ mētu bhaṭāra wulan,
 kadi daitya yar wētu bhaṭāra Hari.
 b. AC pratipāda. d. A Hari.

Time passed. It was almost one o'clock in the morning. It was the dark half of the month. The moon came up and darkness fled away, like the demons fleeing away at the approach of god Hari.

42. Atiśighra mañkin aruhur ta sira,
 rikanāñ gunuñ udaya r-uñgu katon,
 maharēp tumona hayu niñ nagara,
 ya matañ nyan uñgu rikanāñ [ñ] udaya.
 c. A nagarā. d. A uḍayā.

Soon the moon was high in the sky, above the eastern mountains, as it was so eager to see the beauty of the city. That was why it stayed above the eastern [mountains].

43. Umulat ta sañ Pawanaputra rikañ,
 daśadēśa niñ nagara kapwa katon,
 hana ta prasāda maruhur ya magōñ,
 ya tinon ira sphatika-ratna-maya.
 a. A Pawanapūtra. c. A prasāda. d. A rātnamayā.

Pawanaputra looked around, as the city could be seen clearly in the ten directions. There was a *prāsāda* (temple) high and tall, studded with crystals of precious stones.

44. Hana satwa śāśa kanakār pinahat,
 gaja siñha moñ mrēga warāha warak,
 hana lèn alas ya ta pahat nya wanèh,
 ikañ prasāda kadi parwwata ya.
 a. A kanakā. d. ABD parbwata.

There were carvings of animals, such as golden rabbit, elephants, lions, tigers, deer, swines and rhinoceroses. Another carving was of scenes in a forest. The temple was like a mountain.

VIII

45. Maṇi candrakānta ya natar nya maṇik,
 hana ratna bhāswara hēni nya malit,
 wētu niñ wulan dadi humīs ya matīs,
 rikanan natar drawa maho mahēniñ.
 c. BDE matis.

The courtyard was strewn with jewels and *candrakānta* stones, and its sand was of beautiful brilliant pearls. At the rise of the moon, the dew fell and the air turned cold. The yard became wet and shone clearly.

46. Sphaṭika prasāda kadi Mandara ya,
 ikanañ natar kadi tasik susu ya,
 maṇi mutya yékana kadi pwa wērēh,
 wway aho matis ya amrēta nya mētu.
 a. C sphaṭikā. c. A kadan pwa. CE wērē. d. BCD matis.

The jewelled temple was like the mountain of Mandara, the courtyard was like the milk-ocean, the jewels and pearls were like the forth [of the ripples] and the cold glowing dew drops were like nectar (*amrēta*) flowing forth.

47. Hana tambak ujwala pinik ya kabēh,
 sapuluh tumāp kadi alun ryyak agōñ,
 paḍahi prasāda ri dalēm tinabēh,
 ya ta śabda niñ jaladhi kapwa humuñ.
 b. BE yyak. C halun.

There were ten rows of stone walls studded with jewels built around [the temple], resembling waves [of the sea]. The *gamelan* (orchestra) in the temple was played loudly, sounding like the breakers of the sea.

48. Ri yawā nikā hana ta yāwarana, tamalah prasāda marēṇik maḍēmit,
 inukir ya kapwa ta maṇik mahirēñ, kaharan karan kumuliliñ ri tēpi.
 a. A ya wanarā. c. A unirnuki ya.

Outside there were many *warana*-temples (side-temples), consisting of many small fine temples, carved and studded with black pearls, looking like rocks along the banks [of canals].

49. Ikana prasāda i yawā nya kabēh, paḍa kapwa mēsi kanaka pratimā,
 kadi déwa dānawa parēñ umasö, malapékanāñ amrēta yékana don.

All the temples outside contained golden images, appearing to be the deities and demons advancing together with the intention of obtaining the nectar.

VIII

50. Paḍa kapwa sāyudha ikaṇ pratimā,
 magadā maśūla malaras malipuṇ,
 matēwēk macakra hana bajra wanēh,
 kadi tāpraṇārēbuta yēn amrēta.
 b. A mararas. b. B malimpuṇ.

All the images were provided with weapons, clubs, lances, bow and arrows, short javelins, knives, disks, and also axes. It was as if they were fighting to get the nectar.

51. Hana lēn suwuk lawaṇ ikaṇ pratimā,
 maṇi candrakānta pinahat mahalēp,
 mawēlū mata nya dumēlō malēlō,
 kadi Rāhwamilwa marēbut [t] amrēta.
 d. A Rāwa milwa.

There were other images of gate wardens, finely carved from *candrakānta*-stones and studded with jewels. Their eyes were round and protruding. They were like Rāhu joining the battle for the nectar.

52. Wiṣa kālakuṭa ya kunaṇ malayū,
 ikanaṇ suwuk lawaṇ atā matakut,
 ri baṭāra Śaṅkara ri pāpahara,
 hana riṇ prasāda ri dalēm satata.
 b. A suhuk. c. A Śaṅkaha ri pāpaharah. B wipāpahara. CDE wipāpaharah.

Or the images of the gate wardens resembled the poison Kālakūṭa who was running away out of fear of god Śaṅkara, the destroyer of sinful people, who was inside the temple all the time.

53. Ri yawā niṇ āwaraṇa rāmya katon,
 hana kalpawrēkṣa matatā marēnōb,
 suka hétwamētwakēn asiṇ sakaharēp,
 kadi pārijāta ulihiṇ mamutēr.
 d. B parijā.

Outside the side-temples it was marvellous. Shady wishing trees were planted in rows, to provide everything needed for the pursuit of happiness, like the *pārijāta*-tree obtained by the churning [of the ocean].

VIII

54. I samīpa niñ kanaka kalpataru, hana maṇḍapādbuta ya ratnamaya,
 pitiga nya markata maṇik makiris, gawayan bhaṭāra ya isi nya kabèh.
 b. A ratnamayā.

Near the golden wishing-trees, there was built a fantastic hall studded with jewels. The yard was [strewn] with brilliant shining pearls, and everything inside [the hall] was the work of the deities.

55. Wwara mutyahāra hana téka payuñ,
 hana tuṅgañan gaja rathāpratima,
 maṇiratna sārī-sari niñ jaladhi,
 pinutēr huwus mētu katon asinañ.
 a. C wara. c. C sārī. d. A wuwus.

[For example] there was an umbrella ornamented with pearls and precious stones. There were statues of horses, elephants and wagons, made of jewels and pearls, the best that came from the ocean when it was churned, that looked resplendent.

56. Hana téki déwagrēha ratnamaya, matatā mahojwala kabèh sumēñō,
 ya tikā wimāna nira sañ mamutēr, kawēkas ri hēñ hawana niñ mibēra.
 There were [small] temples made of jewels, arranged in rows and shining gloriously. These were the vehicles of [the deities] churning [the ocean], left outside, to be used when flying [home to heaven].

57. Wwara téki tambak i yawā maruhur,
 rajatāputih kumuliliñ ri tēpi,
 kadi nāga Bāsuki marāryyan anèl,
 ri huwus nikañ jaladhi yan pinutēr.
 a. A marūhur. D wara. b. B rajaṭa putih. d. A wuwus.

There was a canal outside winding upwards, with banks made of white silver. It looked like the dragon Bāsuki taking a rest from exhaustion, after the churning of the ocean.

58. Sumēñō maṇik pawal abāñ lumarap,
 ya ta gopura nya kadi cūla lumōñ,
 ri lawañ nya rākṣasa mapaṇṭa kēmit*,
 ya tika sihuñ nya masalit malunid.

*S. c. ABCDEK mapantwakēmit. D mapanta kēmit. d. ABD siyuñ nyan asalit.

The pearls and the red gravel of the gate were as radiant as the luminous horn [of the dragon Bāsuki]. At the door [of the gate] they were a group

VIII

of demons on guard. These were like the canine-teeth [of the dragon Bāsuki], sharp and pointed.

59. Nāhan lwir niñ parhyañan ñkā ri Lēñkā,
saśrī téja nyojwalābhā prabhā nya,
mañkin māwān hyañ wulan mañkin āwā,
mañkin saśrī parhyañan srī nya kasrañ.
d. B kāsrañ.

Thus was the description of the temple of Lēñkā, it sparkled the more, the stronger the rays of the moon shone. The higher the moon climbed, the more it glittered, and the temple complex became more and more superb.

60. Dēwī Sītā byakta liñkun hana ñkā,
liñ niñ cittānarkka yākon lumakwa,
yékān lumpat sañ Hanūmān tēka ñka,
ton tañ wadwā rākṣasāñrākṣa tan krah.
d. E rāksasārākṣa.

'Princess Sītā should be there, I think,' [Hanūmān] thought and this assumption lead him to go there. He jumped up and came there; he saw numerous demon-soldiers guarding the temple.

61. Momo niñ wwil yéka wīñāni-wāni,
yatnā tuñgwikañ catur dwāra n uñgu,
kapwāñrañkak cañciñ añcañ kacañkag,
moñsil mēñsəl pāwaka nyākral-akral.
a. C wani.

The malevolence of the demons were increased [by practice], as they were staying and guarding the four gates. Stooping, and skilfully taking a run they jumped. They were agile, and their bodies were muscular and strong.

62. Mawyañ mèkəl wok nya makrēp kumis nya,
wakṣa bris-bris rodra malwā ḍaḍa nya,
sinhākāra krūra luñid sihuñ nya,
byaktān matwañ Mrētyu yar ton muka nya.
a. B wok ya mākrēp. d. BD tton.

Their beards were red and curly, their mustaches thick, their stomachs were hairy and their chests broad. Their canine teeth were like those

VIII

of lions, terrifyingly pointed. For sure Mr̥tyu (Death) would be in fear if he saw their faces.

63. Yar ton tañ wwil yéka liñsir nirāñdoh,
dū niñ tambak ñkan panèk yatna śīghra,
mamrih tātah mèt mahādewī Sītā,
tātar pañguh Maithilī śīghra luñhā.
b. BC ñkān.

When he saw the demons, he avoided them and moved away. At the corner of the dykes he climbed over quickly and cautiously, and attempted to find princess Sītā. As he could not find Maithilī, he left at once.

64. N-ton tañ kāmī wwil sēḍēñ yowanākwèh,
monēñ yar ton téja sañ hyañ śaśāñka,
mañdon dwa-dwal riñ rarā ñkān parāwrēg,
kapwāsyāñ-syañ kāmī wwañ nya mosyan.
b. B śaśāñkā. D tton.

He saw young demons in the prime of manhood. They were lovesick at the sight of the moon. So they went together to look for snacks and came to a female [vendor]. They crowded around the girl, jostling and pushing each other while calling to be first served.

65. Sāmpunyañhèl kapwa mañḍēk* maluñguh,
mañsō dwa-dwal sañ rarāñori pāṇa,
sīdhu mwañ brēm māstawa drākṣa kiñca,
darppa ñ kāmī yāṇaḍah pūrṇna dé nya.
*ABCDE. a. K mēṇḍēk. b. E rarāñon ri. c. ABCDE sindu.

When they became tired, they stopped and took seats. The female vendor brought the food and poured drinks for them, rum, palmwine, liquor, wine, and syrup. In good spirit the youths ate and drank their fill.

66. Lyan tañ swēcchāpāna mahēniñ sugandha,
muñgwiñ pintwan tulya carmmiñ jugāho,
cāyā sañ hyañ candramā byakta ya ñkā,
lwir nyañ kāmī tulya Rāhu n minum ya.
c. BCD candrama.

Others were drinking liquor, clear and fragrant, near the door which was also clear like a mirror. The rays of the moon came into that part [of the stall] and illuminated it. The youths looked like Rāhu drinking [the nectar].

VIII

67. Lāwan kāmī bwat harēp ri priyā nya,
 yékāsaṇḍiṇ tar madoh nityakāla,
 aṇhiṇ kṛiḍā yéka ménak ta liṇ nya,
 maṇlaṅga twak tar pawèh mèdi yāglis.

And the youths were very much in love with their beloved, who were sitting near them all the time. 'Only dalliance is fun,' they said, while swallowing the arrack quickly without thinking of its effects.

68. Akwèh taṇ wwil ghora yānuṇ kapaṅguh,
 katwaṇ saṇ hyaṇ Indra tan swaṇ galak nya,
 ndā tan kagyat saṇ Hanūmān tumon ya,
 soma-somah kapwa tēkān tiniṇjo.
 c. B kagyāt. d. ABCDE somah-somah.

He [Hanūmān] met many horrible looking demons, for whose savageness even Indra had respect. But Hanūmān was not surprised by their looks. He inspected the houses one by one.

69. Ndā tar wruh wwil saṇ Hanūmān paniṇjo,
 āpan māyārūpa mēṅgēp sirān wil,
 hāh mūdēkiṇ mūrka tan wruh pramāda,
 swaṇ-swaṇ caṅkak dhūrta nā liṇ nirēn* twas.
 *A. b. BD sirā. c. BC dūrta. d. BCDEK niré.

The demons could not detect Hanūmān [who was inspecting their houses] because he assumed the disguise as a demon. He thought: 'Ah stupid fools, blind and careless. Exceedingly arrogant and sly.'

70. Maṅké n-luṇhā yar pēsāt riṇ kaḍatwan,
 n-ton taṇ ratnāpèni lāwan [n] umah mās,
 yékoṅgwan saṇ Rāwaṇāmukti bhoga,
 salwir niṇ strī apsari mālini kwèh.
 a. B maṅké luṇhā.

Now he went quickly to the palace, and saw there lovely jewellery and a golden pavillion. That was the place where Rāwaṇa enjoyed his luxurious life with his many wives and heavenly nymphs.

VIII

71. Hyañ Śrī saśrī sor ya kasrañ ta dé nya,
 śrēṅgārārūm komalolēm wulat nya,
 wruh riñ kriḍā riñ ulah hañsalīlā,
 riñ Indrāṇī śāstra sāmpun pañajyan.
 b. B śrēṅgarāmūm.

The goddess Śrī was inferior in beauty to them, charming in appearance with tender calm looks, skilled in dalliance and swansplay, versed in the Indrāṇī treatises.

72. Tātan kéwran hyañ Anaṅgār hana nika,
 molih tañ hrū mwañ laras tan lēsu ya,
 strī yāganti yomanah tañ manah syuh,
 cakṣu nyādrēs nā panah nyātitiḥṣṇa.
 a. B nīkā. b. E tar. B yā-

Anaṅga, the god of Love, was not in trouble there. Unwearily he shot with his bow and arrows the one after the other at the hearts of the ladies which were smashed and who were in tears as his arrows were very effective.

73. Sāmpun tonton apsari tan masowé,
 wwantēn téjojwāla mabhrā ya lumrā,
 mañkin ménān ton wimānojwalābhrā,
 kakyātīñ rāt puṣpakānāma tan lēn.
 a. B āpsari. b. B téjojwalā. c. B mañki mēño n-ton.

After gazing at the nymphs for a while, he saw something shining exceedingly brilliant. As he came closer, he saw a sparkling radiant aerial car, well-known in the world by the name of Puṣpaka.

74. Tulya nyé gōñ niñ gunuñ Mandarādri,
 yapwan riñ drēs yan mibēr* cittagāmi,
 yan riñ téjā sūryya sēwūpama nya,
 yan riñ krūrā n Rāhu sāḥṣāt muka nya.
 *C. b. ABEK yan ibēr. D yan [n] ibēr. c. B sēwupama.

Its size was as enormous as the mountain of Mandara, its speed was as agile as the mobility of the mind. Its lustre was as brilliant as a thousand suns, and its appearance was as horrifying as Rāhu's.

VIII

75. *Ñkānār tonton sañ Daśāsyā prasupta,*
tulyātēṅgō nidra tan pañrēñō rāt,
lāwan cētī cētṭa riñ krīḍa tan krah,
māmbō rūm niñ kasturī bāhu sumrak.
 b. B tulya ttēngēk.

There he saw *Daśāsyā* asleep, in deep slumber, mindless of the world, together with his ladies, skilled in sexual intercourse. The fragrant smell of muscus on their limbs was intensive.

76. *Lwir nyēñ gātra byakta Kailāśa riñ gōñ,*
tēṇḍas makwēh yēka puñcak niroccha,
lāwan bāhu rwañ puluh yēka mālyus,*
yāñkēñ rañḍō yālēsēs mwañ kēpuh poh.
 *B. a. C Kēlaśa. c. ACDEK malyus.

The size of his body was as big as the *Kailāśa*-mountain, his many heads were like the high peaks, and his twenty arms, lying in-active were like kapok-trees heaped together with *kēpuh* and manggo-trees.

77. *Mawyañ mēkēl tañ kumīs arddha mākrēp,*
nityān polah dé niñ uśwāsa mādrēs,
tulyālas niñ Méru kolahalolah,
wēt nyān séḍuñ ghurṇnitādrēs pracaṇḍa.
 a. ABCDE yākrēp.

His mustache was very thick, red and curly, and moved constantly blown by his heavy breathing, as the trees on the mountain of *Méru* sway and rock when blown by the heavy and thundering storm.

78. *Āścharyyāmbēk sañ Hanūmān tumon ya,*
arddhāsowé wēt nirān kādbhutāta,
mañruñkuk riñ pañcarañkañ rumañkañ,
rañcānāmbēk yar paluñguh wisāta.
 d. BCDE rājānāmbēk.

Hanūmān was amazed and looked at him for a long while because he was dumbfounded. He stooped down and crawled around in the pavillion and sat quietly while taking council with himself.

VIII

79. Sakwèh niñ strī kapwa nidrā kabèh nya,
 tan sañ dèwī téki liñ sañ Hanūmān,
 yan sañ Sītā byakta liñku n-patañhya,
 āpan monèñ Rāghawātah cinitta.
 b. B ta.

All the women were sound asleep. 'Not one of these women is the princess,' thought Hanūmān. 'If [one of them is] Sītā, I think, she would have been awake, because she is longing for and thinking of Rāghawa.'

80. Āśā tāmbèk sañ Hanūmān wimoha,
 tan ton dèwī Maithilī riñ kaḍatwan,
 añhiñ tékin sambhawār uñgwa liñku,
 nāhan liñ sañ Bāyuputrān makiñkiñ.

Hanūmān was confused and dismayed, because he could not find the princess of Mithilā in the palace. 'I think, this is the only place, where she could be staying,' thus said Bāyuputra in his troubled mind.

81. Tapwan ton sañ Maithilī yéka lumpat,
 sañ Mārutyākāsagāmī maluy wré,
 makwèh tañ wwil yākēmit kapwa nidrā,
 tātar moñsil dhīra tātan patī ya.
 b. ABCDE Mārutyākāsagamyō.

As he could not find princess Maithilī, Māruti sprang into the sky and went away, changing himself back into a monkey. All the demons on guards were sound asleep, not moving a muscle. That was why he did not kill them.

82. Sañ Sītātah kwan iñ āmbèk tatan lèn,
 ndi ngwan dèwī nké kunañ liñ nirāmèt,
 hāh wyarthékin nèlku tātar padon ya,
 tātan pañgih Maithilī nèlku wrēddhi.
 a. B kwān.

'The order was only to look for Sītā, nothing else' was the thought always in his mind. 'But where is she now,' he wondered looking around. 'Ah ! Useless are all my efforts, and purposeless. If Sītā is not found, the more weary I should feel.'

VIII

83. Tuṣṭā sañ śrī Rāma yar tēmwa dènku,
mwañ trēpti śrī Jānakī nā wanèhan,
tan siddhékā dènku tapwan kapaṅguh,
dūtāpékin hīna tan siddhakāryya.

a. AD yātēmwa. BC yat tēmwa. E yāttēmwa.

'If I could find [her], Rāma would be satisfied. Also Jānakī would be re-
poseful. If I fail to find her, ah, what an inferior envoy I would be,
unsuccessful in his assignment.

84. Nyāñ wwil nidrāwās ya mātyéki dènku,
yak tampyal yāpīla tékā pipi nya,
ndan wyarthékāpan ya tan mukya niñ don,
añhiñ dēwī mukya tapwan kapaṅguh.
b. B yāmīla.

'Surely I could kill all these sleeping demons. I could smash their faces with
my bare hands, but it is useless, as it is not the real purpose. And the
most important task is to find the princess, and she is not found.'

85. Nā liñ sañ Bāywātmaja glāna ñ āmbēk,
dolārūḍa ñ citta kēpwan ta* mawruh,
riñ** digdésa ñkā wulat ton asōka,
kēmbañ nyābañ ya warṇna nya śobhā.

*C. **BE. a. B Bāywātmajā. b. ABK tar. BE tamar wruh. c. ACDK ri.
BC dikdésa. d. AE nyābrābañ. BC nyābhrābañ. D nyākrābañ.

Thus said Bāywātmaja in dismay. He was confused and did not know what
to do. He looked in the ten directions and saw the *asōka*-trees, with beauti-
ful red flowers.

86. Kaṇṇah wétan sañka riñ rājya Lēnkā,
ñ udyānārūm kwèh sēkar nyātimālwa,
dé nyān makwèh pwāñ asōkānēḍēñ ñkā,
na hétu nyān riñ [ñ] Asōkā ñaranya.
a. ABE kannah. CD kaṇṇah. b. BCE udyānārūm.

East of the city of Lēnkā there was a large garden full of fragrant flowers.
Because there were so many *asōka*-trees in full bloom, it was called the
Asōka-garden.

VIII

87. Lāwan n̄ wañ tātān kēnēñ śoka r-uñgu,
muktī kēmbañ kālāhan nityakāla,
rēñrēñ lahrū kāla tatar makiñkiñ,
prastāwa nyān riñ [ñ] Aśokā n̄aranya.
b. ABCD kambañ. kālāhā. c. B tatar.

Besides people who stayed there could not be overcome by sadness [*śoka*], always enjoying the beauty of the flowers which did not wither, either in the rainy or in the dry season. Because of this phenomenon, the garden was called the Aśoka-garden (the garden of delight).

88. Lāwan sañ hyañ Candramāwwat haji nkā,
sañka ryyājñā sañ Daśasyādhiraṇja,
tātān pañlwañ* tar tilēm pūrṇamātah,
riñ udyāna n̄ka [ñ] amawāsyakāla.
*ABCDE. c. K pañluñ.

And the Moon (god) was submissive to the king. At the order of king Daśasya, [the moon] neither rose nor set, never waxed nor waned, but it was constantly full moon there.

89. Nkā tongwanyāñ apsari Mālyakarmā,
tā koli nyēñ puṣpagandhaprawandha,
kapwa wruh yēñ śāstra niñ gandhayukti,
ñkāñēñ cēṭṭātyanta riñ wruh magandha.
c. D ta pwa.

That was the place of the heavenly nymph Mālyakarmma who was unequalled in the composition of garlands. Also she knew the recipes for perfumes, and was skilful in the preparation of them.

90. Akwēh rārā rākṣasī rākṣaka n̄ka,
ndan māyātah rūpa-rūpa nya mārūm*,
kēñ-kēnyāñkēñ tañ pakēnāryyakēnya,
dodot nyālīt sūtra lēñ luñsir abhrā.

*B. a. B nkā. b. ACDEK yārūm. c. BCD pēkēnaryyakēnya. d. D ābhra.

There were many she-demons who were on guard in the garden. Their appearance was ethereal, they looked attractive. They seemed not to wear *kains*, because their *dodots* were so fine made of gleaming silk and their ribbons likewise.

VIII

91. Dèwī Sītā ñkā tamolah tinuñgu,
 ékākyañhiñ kāsyaasih yar kinuñkuñ,
 mènèh monèñ mona māśā saśoka,
 añhiñ wwil kwèh tar parowañ sira wwañ.
 b. C ya. d. A sirañ.

That was Sītā's guarded quarters. She was alone pitiful and in confinement. She was fearful, yearning, quiet, dejected and depressed. There were a lot of she-demons, but she had no companion, as she was a human being.

92. Ya ikā paran sañ Anilātmañār pamèt,
 manikis sirār tēka manèk rikañ kayu,
 ri takut nirān kawurugāñ manuk pijër,
 maturū ri pāñ nikañ aśoka pādapa.
 b. ABD sirā. c. A kahurugāñ.

That was the place Hanūmān was heading for. Most cautiously he climbed a tree, as he was afraid of startling the birds which were sleeping on the branches [of the tree].

93. Kramakāla mèh rahina yar pituñ tabèh,
 umirir ñ anin pracalitékanañ kayu,
 añatag mawuñwa juga yāñgugah sèkar,
 dadi jāgra tañ kusuma māri yākucup.

Time passed. It was morning, almost seven o'clock. The wind blew softly and the trees were moving lightly, awakening the flowers. So the flowers woke up and opened their petals.

94. Matakut ta sañ Pawanaputra riñ anin,
 tumahā pawuñwa nikanan manuk kabèh,
 humènèñ sirāmrih añuḍampèl in kayu,
 cala pāñ nya tulya ya mañulyat anlilir.
 b. C manu kabèh.

Pawanaputra was afraid of the breeze as he thought that it would awaken all the birds. He remained quiet and sat flat against the branch of the tree, which seemed to stretch itself by moving its branches.

VIII

95. Maṇi candrakānta tamalah rikañ taman,
 kēna raśmi ya drawa humīs nirantara,
 kadi luh nya yar wulat i dèwī Jānakī,
 manāñis rikañ wēñi tamar kēnēñ turū.

b. AE humis nirāntara. BC nirāntara.

There were plenty of jewels and *candrakānta*-stones in the garden. Hit by the rays of the sun, they seemed to melt and flow incessantly, as if like the tears [of the garden] when it could not sleep and saw princess Jānakī weeping during the night.

96. Ikanāñ sēkar ya rinurū rikañ anin,
 manāñis jugān paguliñan rikañ lēmah,
 tumibāñ hēbun kabarabas ya luh nikā,
 malarār wulat ri sira dèwī Jānakī.

a. AD nikañ. b. D jugān ya guliñan.

The flowers which fell, blown by the wind, seemed to weep too, tumbling over the ground. The dew-drops falling down, were like the tears [of the trees], flowing with pity at the sight of princess Jānakī.

97. Atha mēh wwaluñ tabēh ajāgra tañ manuk,
 mrēdu komala swara manoharān uni,
 kadi śabda niñ kayu ya kāsihan mulat,
 umahā tumañguhana sañ kēnēñ lara.

a. B tambah ajagra.

When it was almost eight o'clock, the birds awoke. Soft and sweet was the sound of their fascinating warbling, like the speech of the trees which, out of sympathy wilfully addressed the one in distress.

98. Janakātmajā ta rumēñö manuk humuñ,
 tuwī suswarān uni manojña yar hiḍēp,
 mahēbañ-hēbañ hati nirāgirañ manah,
 umañēñ-[n] anēñ prawara Rāghawān mara.

b. B suswaran. ABCDE yak.

Janakātmajā heard the noisy birds' singing, and thought that it was good and attractive, consoling her heart which made her feel happy, thinking that the heroic prince Rāghawa would come.

VIII

99. Pawanātmajāṭisāya harṣajāñrēñö,
 uni niñ manuk śubhanimitta liñ nira,
 saphaléki ñelku wēkasanta yar hiḍēp,
 niyatān katēmwa sira dēwī Jānakī.
 c. ABCDE saphaliki. A yak. CDE yañ hiḍēp.

Pawanātmaja was happy to hear the warbling of the birds. 'It is a good omen,' he said. 'At length my endeavour will be crowned with success, I think. Surely princess Jānakī will be found'.

100. Tinabēh tikañ bahiri riñ taman wawañ,
 katarāṅgulādbhuta ta sañ Marutsuta,
 hana dūta yékana tēkā mēné r-hiḍēp,
 kadi mañkanān uni makin ta yāñitir.

Then suddenly the gong in the garden sounded, and Marutsuta was extremely startled. 'There is a messenger coming now,' he thought. It was correct. The beat of the gong became more and more frequent.

101. Wahu mēh umētwa ta bhaṭāra Bhāskara,
 makucēm wulan kadi wulat* nikañ lañit,
 kalaran manon alara rūkṣa kāsyasih,
 milu téki duhka mawēñēs tikañ śaśī.

* ABCE. a. B mé. b. DK wulēt. d. A śaśih.

As the sun was coming up, the moon turned pale, like the look of the sky, which sympathized with the distressed, destitute and pitiful one. The moon joined in the sorrow and turned pale.

102. Nayawit widagdha sira sañ Marutsuta,
 maḍēmit sawut sira sawèt nikañ naya,
 tumular-tular sira lumumpat iñ kayu,
 kumētēr-kētēr tika* wugat-wugat nira.
 * C. a. BE nayawit. D Marutsuta. d. ABDEK ika.

Marutsuta was adroit and wise. Lead by his wisdom he assumed a undetectable disguise and jumped from branch to branch, whilst his tail was shaking.

VIII

103. Umulat sirèn lēmah anon ta yānañis,
 wwañ akūñ sēḍēñ malara tibra kāsyasih,
 kadi rūpa niñ priyawijaya duhkita,
 a-ha dèwi liñ nira saniśchayēñ manah.
 d. ABC saniśchayañ.

He looked down and saw a lady weeping in agony, lovelorn and extremely miserable, who looked as if she was separated from her beloved. 'Ah! the princess!' he said, feeling certain.

104. Mañinēt-inēt mañujiwat sirār wulat,
 mētu kawrayan nira tumuñkul añjēñok,
 masēkēl tikā hati nirār wulat masih,
 lara niñ kasah priyawiyoga liñ nira.

He looked more closely, turning his head left and right. His monkey-nature came to the fore and he looked down with outstretched neck. His heart felt sad, as he looked on with pity. 'It is the misery of separation from the beloved', he said.

105. Makurū n awak raga-ragēkanañ igā,
 kuruñañ jugārañ anipis yayēnañit,
 ikanañ manah kadi manuk jugēniñu,
 kinuruñ kinuñkuñ añarañ makin makuñ.
 b. A jayēnañis- d. C makūñ.

Her body was thin and her ribs were showing. It was like a cage with lathes wide apart. The soul was just like a bird, enclosed and confined, dejected and forlorn.

106. Gēluñan masāk ya makusut kēnēñ lēbu,
 magēlōh apan maguliñan rikañ lēmah,
 sumaput pwa yé muka nirākilāputih,
 kadi candra pūrṇnama kēnēñ lamad-lamad.

Her hairknot was undone enmeshed and full of dirt, soiled as she rolled over and over on the ground. [Dust] had covered her shiny white face, like the full moon dimmed by haze.

VIII

107. Hana saṅgrahé sira umah hēmās tuwi,
tar ahūrakēn ya gumuliṅ sirèn lēmah,
kadi dukka saṅ Raghusutār hanèn alas,
hidēpēnkwa liṅ nira mataṅ nya tar lēgō.
a. B hēmas.

A golden pavillion was reserved for her, but she preferred to lay down on the ground. 'I will endure the same suffering as that experienced by Raghusuta in the forest,' she said. That was why she was so unwavering.

108. Baribin manah niran inambulan [n] ikaṅ,
kala rākṣasī tan anumāna riṅ kasah,
maṇidīdi mēdi ri siraṅ kēnèn unēn,
awijah mamid maṇujiwat alah puji.

Her mind was disturbed when she was tormented by many evil she-demons, who had no consideration at all for people living in separation. They teased her because she was overwhelmed by pangs of longing, noisily they abused her, [mocking] her with amorous glances and praise.

109. Umulat sirékanaṅ agupyan āndēlō,
mawisik-wisik mrisakiti ṅ wiyoga wēh,
i lukān iké tan anumāna durjjana,
ya ta liṅ nirojar-ujar iṅ dalēm hati.
a. D agupyanāndēlō. b. D mrisakitiṅ. wé.

He, [Hanūmān], looked at those playful [she-demons who] watching [Sītā], and whispering to each other to torment the one in separation. 'Ah, how inconsiderate and evil', thus he said to himself.

110. Maṇisēk-[k] isēk sira sēsōk tikaṅ hati,
ibēkan unēn ika manah nirāsēkēl,
ikanaṅ taṇis juga lanā hané sira,
kadi gambar wālaka raré wahū mētū.
d. BD gabbar.

She was sobbing, she felt depressed. Her heart was full of longing and affliction. She seemed to be weeping all the time, she was like a picture of a just born baby.

VIII

111. Nda tatīta sañ malara kaṣṭa duhkita,
daśadēśa māwa ya mawās huwus katon,
bhuwanāntarāla malilañ hilañ pētēñ,
hati sañ wiyoga winēgil nya yan pasuk.

Let us leave the one, lovelorn and burdened by sorrow. The ten directions were radiant, clearly visible. The earth and the sky were clear, darkness disappeared, and penetrating, and taking its refuge in the heart of the separated one.

112. Sira sañ Daśānana glāna tañ manah,
inusī nikañ wiṣaya lēn unēñ lanā,
dadi śīghra yar laku marēñ taman muwah,
maluyāmujuk-mujukanéki don ira.

Daśānana was frustrated in his heart, haunted by severe passion and desire. So quickly he went to the garden again, intending to pursue his courting.

113. Saḍatēñ nirār ujar i dēwi Jānakī,
ari Maithilī lalu lalista ri ñhulun,
narakāku tāri yadiyan mrēṣodita,
kita tāri kéwala gumantuñ iñ mata.

On arrival he spoke to princess Jānakī. 'Hey Maithilī, you are very cruel towards me. Let me fall into hell, if I lie. You are the only one, my dear, who always stays in my mind.

114. Janakātmajātīśaya mankin añlaré,
sa-ulahta tan malalisāta liṅkwari,
nya larañku dēnta kalalah lēhōñ pējah,
kaśulāpa tan hana asihta ri ñhulun.

'Janakātmajā, you hurt me more and more. You should not be so cruel in all your deeds, my dear. Now my longing for you is profound. I prefer to die, than be tortured like this, because you have no pity for me.'

VIII

115. Sira sañ Daśānana nahan ta liñ nira,
 mawuwus glāna sira kāma mohita,
 mañiratna bhūṣaṇa asiñ saménaka,
 ya pawèh nirāmujuki mañgirañ-girañ.

Thus said Daśānana. His words were full of sadness, because he was overwhelmed by bewilderment and passion. He wanted to give her jewels and precious stones and ornaments, as many as she desires. So he tried to comfort her by coaxing her.

116. Janakātmajātiśaya satya riñ priya,
 ikanañ manah sthiti taman parèh wanèh,
 kadi parwwaténugah-ugah nikañ añin,
 kṣaṇamātra tañcala manah nirāpagèh.

Janakātmajā was very loyal to her husband. Her mind was constant and did not go out to other men. It was like a mountain shaken by wind. Even in a second it did not move, her mind was solid.

117. Umuwah manantwa sira sañ Daśānana,
 humèñèh atah Janakarājaputrikā,
 dadi héwa citta nira sañ Daśānana,
 ndan ikañ gèlèh ya ta ginūḍa tan katon.

Daśānana addressed her again, but Janakarājaputrikā kept silent. So Daśānana became angry, but kept to himself and did not show it.

118. Janakātmajāpa ta guṇā ni ko t-hèñèh,
 tar ikā dumèh aku umāryya mojarā,
 apa tan salah iki ulahku liñkwari,
 prakrètiñku rākṣasa tinūtku tan kalèn.

‘Janakātmajā! What is the use of remaining silent? That is not the way to stop me from asking [you again and again], because I do not think I am wrong, my dear. I am only following the behaviour of a *rākṣasa* (demon), nothing else.

VIII

119. Kalawan [n] anuñ matakutèn ulah salah,
 ikanañ tēbēn-tēbēn inak nya mādhya^{*},
 kami kām huwus warēg amukti riñ jagat,
 mari yan prayatna riñ ulah salah kēna.

^{*} B. b. ACDEK madhyama.

‘Besides, whoever is afraid of doing wrong is limited to mediocre happiness. I have enjoyed to the full the enjoyable in the world. That is why I have stopped worrying about what is right and what is wrong.

120. Ya matañ nya tañ jalani haywa tālara,
 tamatar pahīnan ikanañ anēn-[n] anēn,
 apa sañśayéryyaku jayēn jagat kabēh,
 tuwi bhaktya tāku ri kitāri adyana.
 d. ABC addhyana.

‘Therefore, you do not need to worry, you do not need to keep to the good path. Do not put a limit on what you want to do. What is there to worry about? I am victorious throughout the world. And I will devote myself to you my dear. Please, say ‘yes’.

121. Nyañ umah mañik kita sinañgrahérīkā,
 ta-turū yathāsuka lawan nhulun [n] ari,
 lalu tan matīs magulīnan kitēn lēmab,
 ri ḍaḍaṅku t-uṅgu ta-turū saménaka.
 c. BDE matis.

‘[I] have reserved for you a jewelled pavillion. Let us sleep there and have fun together, my dear. Is it not very cold to sleep on the ground? Stay and sleep on my breast as long as you wish.

122. Ri hatiñku t-uṅgu ta kunēn misan-misan,
 mara tan madoh ryyaku asiñ parankwari,
 athawā hatinta kahanan hanā nhulun,
 mara tan madoh ri kita nitya hé priyā
 b. AE yyaku. c. AE yatinta. ABDE hana. d. A priya.

‘You are in my heart, you alone, so that you will not be far wherever I go or let me stay in your heart, so that I will not be far from you, my beloved.

VIII

123. Pituhun pwa t̄ari sawuwusku yukti ya,
apa tan wan̄eh kita siwinku k̄asiha,
kalawan huripta saphalān paréryyaku,
Raghuputra kinkin̄en apā guṇā nikā.
c. D kalawun. C parā ryyaku.

‘Please listen to my words, my dear, they are true. No one else shall I serve and love. Besides, your life at my side will be a success. What is the use of grieving over Raghuputra?’

124. Yadiyan hanoliha susun pamö h̄enī,
ya ikā manēmwa hayu dé ni Rāghawa,
ya matañ nya haywa ta wihañ ryyujarkwari,
aku kéwalékana siwinta rākṣakā.
c. A yyujarkwari. d. B kéwala kana.

‘If milk could be obtained from squeezing sand, then you will find happiness with Rāghwa. Therefore do not deprecate my words, my dear. Let me be your protector and lord.’

125. Yadiyan k̄énéka pasiwinta ri ñhulun,
kita ratwa niñ tribhuwanāta d̄enkwari,
ikanañ tañis apa* guṇa nya t̄aryyak̄en,
aku toṣadhā lumipura ñ put̄ek hati.
* ABCDE. c. K papa.

‘If I am happy with your service, I will make you the queen of the three-fold world. What is the use of all these weeping? Stop it! I will be the cure, will heal your depressed heart.’

126. Nya balañku rākṣasa baśā kitériya,
sapiñinta yékana pawēha ni ñhulun,
yadiyan hyañ Indra kaharēpta séwakā,
atiwāhya ménak ari yan ya kahyuna.
b. C sapiñinta. d. A atiwāya. ABCDE méman ari.

‘You may reign over my demon-army. All what you wish, I will give to you. If you want Indra to wait upon you, just say so. Do not worry, if that is what you want.’

VIII

127. Iti nā wuwus nira ta sañ Daśānana,
 Janakātmajātiśaya dhīra niśchaya,
 Raghuputra kéwala hané manah nira,
 sumahur sa-niṣṭura ujar nirāpēḍēs.

Thus said Daśānana. Janakātmajā was very firm and resolute. Only Raghuputra was in her heart. She replied insultingly with harsh words.

128. Kala dhik daśānana si Rāwaṇādhama,
 jaḍa ḍūrtta moha ya piśaca kaśmala,
 yadiyan paḍāna sira sañ Raghūttama,
 apa ko malap rryaku sēḍēn nya tan hana.
 b. B dūrta. d. AE yyaku.

'Wicked ten headed and debased Rāwaṇa. Deceitful mongrel, stupid and filthy imp. If you dare to fight prince Raghūttama, why did you abduct me while he was absent?

129. Yadiyan prawīra kamu wāni riñ raṇa,
 ndya matañ nya tar papagakēn sirēn alas,
 syapa sūra mañrabhasa yan taya ñ musuh,
 ya ta hīna śakti tēñēranmu durjjana.
 a. B kumu. d. ABCE hinakāya.

'If you have courage and are brave in battle, what was the reason that you did not look for him in the forest? Is he a hero, who only dares to attack when the enemy is not at home. That [kind of] man is a coward (weakling), and you are that kind of person, a devillish man.

130. Tēñēran yu yan wēdi-wēdi raṇāṅgaṇa,
 paraḍāra kéwala manahmu tar wanēh,
 rinēñōñku dé nikana sañ jayēñ musuh,
 ikanañ tawan ya ta winēh yathāsuka.
 a. C wēdi-wēdi yan. b. AC paraḍāra. d. C sukā.

That is the evidence that you are a coward in battle. You think only of stealing the wife of another man, nothing else. What I have learned about a [real hero], victorious over his enemies, is that he gives freedom to his captives.

VIII

131. Apa panrēñōmu i siran Raghūttama,
 takarin sirékana dhanurdharēñ jagat,
 puruṣottamāñśa sira dēwamānuṣa,
 niyatāta ko pējaha dé nirēñ raṇa.
 c. B déwa manuṣā.

‘What do you learn about prince Raghūttama? Truly he is the Bowman amongst the bowmen of the world. He is the incarnation of Puruṣottama, a divine man. You will surely be killed in battle by him.

132. Yadiyan palaywa masēñōtanēñ tasik,
 mahirandhra durgga giri gahwarā kunēñ,
 gawayanta sūkṣma ta awakmwatīndriya,
 luputāta dūran ika dé nirēñ raṇa.
 b. BDE bahiraṇḍa. C mahiraṇḍha. c. BD mwātīndra ya. d. D iki.

‘Even if you run away and hide yourself in the ocean, or in a hole in the earth, or on an impassible or inaccessible mountain, or you make yourself so small that you cannot be located with the sense-organs of the body, yet there is no way to escape from him in battle.

133. Athawā yadin wēgila riñ prabhūttama,
 ratu śaktimānta ya ta liñmu āśrayan,
 tuwi tan panēmwa śaraṇā nrēpoddhata,
 mapaga prabhāwa nira sañ Raghūttama.
 c. ABCDE tar.

‘Or if you take refuge with an excellent king, and you ask for the protection of that powerful king. You will not find shelter from a malicious king to meet the power of prince Raghūttama.

134. Paraméswarātīsaya śakti riñ jagat,
 tuwi dadya sañ Raghusutomapag sira,
 kimuta ñ surāsura manuṣya rākṣasa,
 panahēñ pisan niyata yan pējah kabēh.

Though Paraméswara is extremely powerful in the world, Raghūtsuta is capable of fighting him. Let alone deities and demons, human beings and titans. With a single arrow he can surely kill them all.

VIII

135. Lalu kasyasihmu lumawan sirātukar,
laku tām panēmbah i narāryya Rāghawa,
sira śūra tar papaḍa riñ parakrama,
yadi tar panēmbaha awās ta ko pējah.*

* This stanza is based on mss AC. K misses out this stanza.

a. BDE kāsyasih. b. BDE panēmba i. c. B papaḍériñ. d. B tan.

‘You are too debilitated to fight him in battle. Go and make your obeisance to that noble man, Rāghawa. He is heroic and without equal in valour. If you do not submit to him, clearly you will be slain.’

136. Iti nā sahur nira ta dèwi Jānakī,
wēkasan madēg ta sira sañ Daśānana,
mañunus tēwēk tudīni dèwi Jānakī,
mēlélō wulat nira mahāngēmēr-gēmēr.
d. C mahāngēmē-gēmēr.

Thus was the reply of princess Jānakī. At length Daśānana stood up, drew his sword out and pointed it at prince Jānakī. His eyes were round and very threatening.

137. Janakātmajā taña-tañāparan [n] iké,
kadi mrētyu muṅgu ri tañanku bhīṣaṇa,
sabarīn ya tan pamatihé si Rāwāṇa,
niyatān tibā nya ri gulū nyu sāhasa.
d. ABC sāhasan.

‘Janakātmajā, look carefully at what this is, which is like death in my perilous hand. If you do not obey the order of Rāwāṇa, for sure it will fall upon your neck savagely.’

138. Ri huwus nirāngēmēr ahos ikañ hati,
umulih marēn nagara kérañan sira,
hana rākṣasī paḍa-paḍā tigañ atus,
ya kinon irāngēmēra śīghra yar tēka.

After he made his threats to vent his anger, he returned to the city feeling very humiliated. There were approximately three hundred she-demons he ordered to intimidate [Sītā]. Soon they arrived.

VIII

139. Paḍa kapwa sāhasa parēñ mañēmbuli,
 mawuwus mamātyana kabēh nya mañgēmēr,
 Janakātmajātisaya nirbhayā n manah,
 humēñēñ suniśchala tumon ya sāhasa.
 d. CDE saniścala.

They were all wild, and together they threatened to attack, saying they wanted to kill her. Janakātmajā was not frightened. She kept silent and did not move an inch [though] knowing they were brutal.

140. Hana rākṣasī atisayēñ mahārdhika,
 saphalān anak nira ta sañ Wibhīṣaṇa,
 Trijaṭā naranya ya amogha kāsihan,
 ya rumākṣa dēwi Janakātmajēñ taman.

There was a she-demon, very noblehearted, a true daughter of prince Wibhīṣaṇa, Trijaṭā by name. She felt pity for Janakātmajā and resolved to look after her in the garden.

141. Tudinīkanāñ adhama rākṣasī kabēh,
 apa donmu koñ kala kabēhmu durjjana,
 sira tan padoṣa mapasah lawan priya,
 sira patyamwa lalu dhūrtta nirghrēṇa.
 b. B ko. d. BC dūrtta. nighrēṇa.

She pointed [her finger] at all the debased she-demons. 'What is your intention, all you evil and wicked people. She has done nothing wrong and is separated from her husband. [You say] you want to kill her. You are false and heartless.

142. Tuwi satya tar papaḍa riñ patibrata,
 saphalān siwin huluna tāku dé nira,
 yadiyan sahāsa ta manahmwamātyana,
 niyatāku mātya rumuhun saké sira.
 a. C tar papaḍā.

'She is also very loyal to her husband without equal, worthy to be my mistress. If you bear evil in your heart against her and want to kill her, you have to kill me first [before her].'

VIII

143. Trijaṭā nahan ya ta wuwus nya niṣṭura,
 rikanan manēmbuli mulih ya kéranan,
 kawékas ta sañ Janakarājaputrikā,
 Trijaṭā ya téka tan adoh saké sira.

Thus were the harsh words of Trijaṭā. The attacking she-demons withdrew with a feeling of humiliation. Janakarājaputrikā was left behind with Trijaṭā who came to stay with her.

144. Ya ta sādhu dibya winarah nirèn lara,
 kalawan [n] unèn nira ri sañ Raghūttama,
 mwan asih nirèn priya ya téka pajarèn,
 ya winarṇanā nira samantarānañis.
 c. AD mañasih niré. BE mañasih nirèn.

To this good-hearted and excellent girl, she confided her sorrows and longing to prince Raghūttama. She also told her about her love for her beloved which she described, while tears were trickling down her cheeks.

145. Trijaṭāri haywa upahāsa ri ṇhulun,
 ndak ajar kité lara ni tībra duhkita,
 hrēdayaṅku śirṇna ya dinagdha riñ unèn,
 sinarik nikañ widhiwaśāku kāsyasih.
 a. ABCDE umahāsa.

'My younger sister Trijaṭā, do not laugh at me. I will tell you about my severe and deep sorrow. My heart is burnt to nothing by the fire of longing. I am cursed by the Almighty, I feel miserable.'

146. Kita kanyakāri tamatan wruh in lara,
 aku mānasān mapa manahta ri ṇhulun,
 saphalātisādhu wēka niñ mahārdhika,
 ya matañ nya kājar ari tan hanā ṇ irañ.
 a. AE tamata. D tamatar. d. ABDE tājar ira. C tājar ari.

'You are a young girl, my dear, you have not known sorrow yet. I am mentally tormented. How do you feel about me? You, the worthy and goodhearted daughter of a noble man. That is why I confide in you, my dear, without shame.'

VIII

147. Nya ta-takwa-takwana kitāri tā-rēñö,
 tat-anon rikañ bhuwana tībra duhkita,
 umaḍāna téki kalarañku tan sipi,
 sinaranta riñ widhi huripku sañsara.
 b. ABCDE yak anon. c. B umaḍāna.

'I beg you, my dear, to listen. You have never known a deep sorrow in this world that could be compared with my immense distress. I am tortured slowly by the Lord. My life is one of suffering.

148. Nya tiké hiḍēpku rika tan hanā juga,
 kadi pāpakarmma ni awakku mañdadi,
 a-ha mandabhāgya mapasah sēḍēñ masih,
 aparanta ménaka iké awakkwari.
 b. C awaku. c. B mandābhāgya d. AB awakwari. B iké.

'What I wish now is just to pass away. I seem to be the incarnation of sinful deeds. Ah! Ah! How unfortunate I am, to be separated while in love. What is the best thing to do, my younger sister?

149. Ndyā* kunēñ kathā carita pūrwakāla ya,
 irikañ purāṇa aji parwwa kāṇḍa lēn,
 mapasah gēlāna rasa mātya tambayan,
 wēkasan mapañguh adulur lawan sēñēñ.
 * BCD. a. K kunēñ kathā.

'But in stories or ancient narratives, found in holy books, scriptures, *parwwas* (Mahābhārata) or *kāṇḍas* (Rāmāyaṇa), [is said that] separation, sorrow and eagerness to die is ultimately [followed by] reunion, and reconciliation with the beloved.

150. Ya tikā saménaka rēñönku lālanan,
 maluyākwapañguha bhaṭāra māsiha,
 mahurip karih sira kunēñ paḍāñunēñ,
 yadiyan pējah nrēpati hāh ndya mājara.
 a. B ya téka. d. A mājarā.

'Let me hear it in relaxation to comfort my soul, [to give me hope that I too] may be re-united with my lord and master and live in tender union. May he be alive and equally longing, because if the king is dead. Ah! Who would tell me that.

VIII

151. Syapa déwa māsiha tēkāwarah kunēn,
 ndya siran mahārṣi rikanan tapowana,
 lalu nisphalān parahitēn jagat kabèh,
 tuwi déwatā wimuka dhik tamar mawulat.

a. A syapa wé. b. B tapohana. c. A nisphala. d. ABCDE tamār wulat. B wimukā.

‘Who is the deity who will be kind enough to come to tell me that. Where are the great sages in the hermitages? O, it is entirely useless to be good towards the world. Even the gods are turning their heads, they do not wish to see.

152. Atitibra riñ lara wimoha bāp aku,
 satinonkwasiñ sarinēñōnku yāñlaré,
 tuwi bañsi kinnara ya karṇaśūla ya,
 lara niñ wiyoga kadurus niroṣadha.

a. AB wimowa. b. B sakatonkwasiñ. c. B yā.

‘I am in deep sorrow and brimming with confusion. Everything I see or hear is hurting, even the sound of flutes and string instruments is a torture. The grief of separation is severe, incureable.

153. Nya ta ya ñ pañan [n] inum anékawarṇna ya,
 kadi tāmañan wiṣa pasuk nya riñ gulū,
 ikañan kulēm kēlu rikañ palañka lēn,
 kadi pañjarékana hiḍēpkwalah makūñ.

c. ABE kēlirikañ. d. B pañjarékanañ.

‘Look at that food and drink of all kinds. It feels as if I am swallowing poison when it enters the throat. And at night I am stiff laying on the couch. I feel like being imprisoned by severe longing.

154. Baribin manahku mulat iñ sēkar marūm,
 suka tāpuluñ jēnu sugandha utkaṭa,
 paḍa mañlaréki sahana nya nirguṇa,
 magawé prapañca ya mawèh unēñ magōñ.

a. BC mmarūm.

‘My heart is disturbed when I catch sight of a lovely flower. I used to like fragrant body-creams, [but now] all of them are useless and cause only pain. They create confusion and great sorrow.

VIII

155. Kapanānta nora ta kunēn [n] ikēn [n] unēn,
 mananā manahku manasar manān lanā,
 manaranta sañ Madana mèdi mañlaré,
 mamanah sirāmanasi mañrurah hati.
 b. B manasār.

‘When will this longing end? My heart is broken and strays aimlessly. The god of Love is torturing me slowly, teasing and hurting. He shoots at me with arrows of fire which shatter my heart.

156. Hati niñ wiyoga juga tibra yāgēsēn*,
 dadi kaṣṭa dé ni śara sañ Manobhawa,
 paribhūta dhurtta kadi bhūta yan tamé,
 hrēdayātutur katutupan rajah tamah.

* AB. a. CDEK ya gēsēn. c. BC dūrta.

‘The heart of one in separation is burnt severely and turned into nothing by the arrows of Manobhawa (god of Love); deceitful and extremely humiliating, like evil spirits they penetrate into the heart, and consciousness is then enveloped by passion and bewilderment.

157. Tamatar wruh iñ asih atīta nirghrēṇa,
 sira śatru niñ bhuwana sūkṣma tan katon,
 kusumāyudhā nira tajēm ya sor taji,
 ya panah nirāñjaya-jayēn jagattraya.

‘He [the god of Love] has no pity, and is heartless. He is the enemy of the world, subtle and invisible. His arrows of flowers are sharp superior to arrow-points [made of metal]. Those are the arrows he uses to conquer the threefold world.

158. Mapa déwa Manmatha kitātha mānuṣa,
 mara yan wruh iñ lara marān kēnēn [n] unēn,
 kadurus kitēki malarāku dēnta wēh,
 pinanah nda tan mati winēhta monēṇa.

a. ABCD kitāta. b. ABCDE sirān. c. C malarāṅku. d. B. monēn.

‘O sinful deity of Love [Manmatha], let you be a human being, so that you will experience sorrow, that you will be overcome by desire. You are too [cruel], I am suffering because of you. You shoot at me, but you do not kill me, you just make me lovesick.

VIII

159. Pēpēk-opēk-āpēga manahku riñ umah,
 tumurun matāku maturū hanēñ lēmah,
 Trijaṭā tumūt ryyaku lumālana ñ manah,
 anumāna riñ priyawiyoga duhkita.
 c. BE yyaku.

'In this house, my mind is depressed and baffled. So I go out and lie down on the ground. Trijaṭā comes along and tries to console me, as she has pity for me, separated from my beloved, and in grief.

160. Pinipis* nya tañ sulur atīs lawan [n] usōr,
 pañasah nya caṇḍana atīta śītala,
 siniram nya tékana awakku toṣadhā,
 tuwi tan suka pwaku makin aliñsañēñ.
 * S. a. ABCDEK pinēpēs. b. ABCDE candana atita nirmmala.

'She grinds refreshing roots together with very soothing sandalwood and makes a cream. She rubs my body with it, yet it does not help, I am not well and become more and more perturbed.

161. Ikanāñ aśoka subhagēñ jagat kabēh,
 atīsobha saśrī ya hayu nya riñ mañōb,
 ri sawēt ni tībra ni larañku tan suka,
 lara śoka téki hiniḍēpkū tan wanēh.
 b. B yā.

'The *aśoka* [trees and flowers] are renowned in the world to be exceedingly beautiful and shady. Because of my severe affliction I am not happy [looking at them], but I became more gloomy and joyless.

162. Marurū sēkar nikanāñ aśoka śirṇna ya,
 tuwi pādapa nya manēḍēñ manohara,
 tinulup nikāñ anila cāla yomirir,
 kadi māsih iñ kapanasan kēnēñ unēñ.
 a. AE marurub sēkar. śirṇna. BD marurub sēkar. kirṇna. C. kirṇna.

'The *aśoka*-flowers fall down and wither away, though the tree is flourishing and lovely. Blown by the wind it moves like a fan, as if it has pity with the one burnt by pangs of love.

VIII

163. Hana nāgapuṣpa paripūrṇa riñ halēp,
matatā manojña manēḍēñ rikañ natar,
ri wēruh nya yar wiraha duhkitālara,
puya kapwa yāsēkar awēh unēñ magōñ.

'The *nāgapuṣpas* are perfectly wonderful, marvelously arranged in the yard; they are in bloom. At the sight of them, one separated from his beloved, will become disturbed. All the flowers are like fire, arousing pangs of love.

164. Tan akūñ manahkwi kusumāti utkaṭa,
magawé raras hati kucup nya komala,
mrēdu pallawa nya ya mawēh lulut masih,
humili ta luhku mañadēg wulat riya.
c. ABCDE madhu. A pālawā. BCDE pāllawā.

'My heart is not affected by the numerous flowers, but most aroused by the tender buds. The young shoots stimulate love and attachment. My tears run down while I stand looking at them.

165. Tamatan tular hañēñ-añēñku kāsrepan,
mulat in śilātala i sor nya yālilañ,
katutur pwa tāmēñ-amēñ in tapowana,
kalawan priyottama narēndra Rāghawa.
c. B katuturkwa. tapohana. d. ABCDE priyāwara narēndra.

'My mind is bewildered beyond compare, when I see a clean flat stone below the trees. I am reminded of when I walked together with my beloved master and lord Rāghawa in the woods of the hermits.

166. Mañēsah tamolah aku moha mūrccita,
balisah masārabali mātya tan mati,
tamatar kējēp mataha-taha* tar padon,
apa tan tumon priya manahku duryyaśa.
* ABCDE. c. K mata matañhi.

'I sit down [on the flat stone] moaning, baffled and spiritless. Anxiety grows ever stronger. I want to die but I cannot. I cannot sleep, always thinking aimlessly. Because I am separated from my beloved, my mind strays away.

VIII

167. Nya ta lèn mawèh unèn atīta mañlaré,
 winarāwa naṣṭa mañuyūyu riñ kulēm,
 kiniduñ nya tañ priyawiyoga suswara,
 rumarab ta luhku rumēñö ya kāsrepan.
 a. D mawé. b. BE wiña rāwa ṇāṣṭa.

'There is something else that hurts very much and arouses pangs of love, namely the clear sound of lutes that comes at night with refined tunes describing the separation of lovers. My tears run down on hearing it, out of dispondency.

168. Hana* maṇdamāruta mirir ya śītala,
 marurū ikañ kusuma dé nya riñ lēmah,
 mapupul ta gandha nikanāñ sēkar kabèh,
 tumēñuh hatiñku ya sumār marēñ iruñ.
 * C. a. ABDEK aha. B manda māmaññ.

'A cool breeze is blowing and the flowers fall down on the ground. The perfume of all the flowers mingled and breaks my heart, as it enters my nostrils.

169. Tamatar hanékana hiḍēpku sakṣaṇa,
 wiparīta tar wēnañ aśabda mohita,
 kumēṭēr ta sandhi nikanāñ awak kabèh,
 ikanañ hurip kadi ta līna tan hana.

'I swoon for a second and, bewildered, I cannot utter a word. The joints of my body quiver and my soul seems to slip away.

170. Umirir tikāñ aṇin atis mawor hrēbuk,
 mapanas hiḍēpku riya mimbuhīñ unèn,
 kumēlab hatiñku rumēñö gērēh* malon,
 tumibā hudan kadi ya mēdi lot humuñ.
 * BCDE. a. E atis. c. AK tērēh.

'The cool breeze blows, taking along pollen which to my sensation is not, increasing the longing. My heart trembles on hearing thunder in the distance. The rain drops noisily, rumbling like the sea, seem to stir my emotions.

VIII

171. Ri śilātala rikāku tēka mañō,
 swāmi nitya ya* lanā mañaway-away,
 toh ndya tā ya hana tamba k-añēn-añēn,
 tā kadañ tañisi tāwaku n-agati.
 * ACDE. a. C rikā tēka. b. B swāmi nitya lana yā. d. B ta.

‘On that flat stone I come to think about my lord who [seems] to beckon all the time. O, is there any cure to these feelings. I remember there is no brother or sister to whom I can complain. I become hopeless.

172. Syuk nikañ jawēh awēh unēñ amatī,
 hrū nikañ Madana sūkṣma ya mañani,
 rāh nikañ hati humīs mētu ri mata,
 mandamāruta mirir kadi matuluñ.
 c. D riñ.

‘The rustling of the rain gives deadly pain. It is the arrow of Madana, subtle but hurting. Blood flows from my heart and trickles down through my eyes. A soft breeze is blowing and seems willing to help me.

173. Hyañ Añin kita ta māsiha śaraṇā,
 sanmatēñ kasiharēp sēdēñ apasah,
 sañ Raghūttama riñ āśrama warahēñ,
 yak hanēñ kalana rākṣasa tinawan.

‘O, wind (god), have pity and help. Have compassion on me, separated from my beloved. Please tell prince Raghūttama in the hermitage, that I am here, kept in captive by a demon.

174. Bhakti niñ [ñ] unēñ akūñ nya ta tēkakēñ,
 mwañ larañku mapasah asama-sama,
 mogha mātya yak adoh saka ri sira,
 nā ta pājara ri sañ priyawiraha.
 c. ABE moya. ABCE yan adoh. B sakéri. d. ABE sapriyawiraha.

‘Convey to him my devotion and love, and also my incomparable misery of separation. I am almost dead through being separated from him. Tell that to the prince, who is so far away from me.

VIII

175. Monēñ āmbēk i sirañ ratu Janaka,
bhakti ni n̄hulun agōñ ya tēkakēna,
līnku yar wiraha duhkita tinawan,
nā ta pājara rikā ta laku huwus.

a. A sira.

'I long for my father king Janaka, take to him my deep reverence for him and tell him my message, that I am separated [from Rāma] and pitifully live in captivity. Tell that and please go quickly.

176. Hah bapañku umapā ta lara nira,
tibra māsīh iñ anak sira maharis,
ḍū ndya tolahan ikin priyawiraha,
yak hanēñ kalana rākṣasa tinawan.

d. ABCDE yan hanēñ.

'Ah my father, how deep would be your sorrow, as you love your daughter so much and so tenderly. Oh! What will my beloved, [separated from me] do now that I am kept captive by a demon'.

177. Krama lumaku ta kālih riñ prasāda r-pamūjā,
mapunagi ta ri sañ hyañ prārthanākēñ narēndra,
ri hurip nira lawan ménakēkañ paluñguh,
ya ikana ta sinādhyā tan kalēñ dé nirāsīh.

Thereupon they (Sītā and Trijaṭā) went to a temple to pray, and made an oath to God [to offer something] [if God] would give His blessings to the king (Rāma), giving him longevity and a peaceful reign. These were their prayers arising out of their loving hearts, nothing else.

178. Anilātmajātīśaya harṣa yar wulat,
tumurun sakēñ kayu ḍatēñ sirēñ lēmah,
ri harēp nirār wruha ta dēwi Jānakī,
mañulih-ulih macarītā makin masö.

d. BCD macarito. D mañuli-hulih.

Anilātmaja was very happy to see that. He descended from the tree, and set foot on the ground before them, as he wanted to see princess Jānakī. He approached them while narrating the story

VIII

179. Pāpasah nirañ Raghusuténucap nira,
kalawan [n] unēñ nira ināryyakēñ wanēh,
panañis nirēñ alas umèt priyā nira,
ya winarṇnanā nira ta sañ Marutsuta.
a. ABCE mapasah. c. C manañis.

of the separation of prince Raghusuta and also his despair when he found himself left behind, his lamentation in the forest whilst searching for his beloved. These were described by Marutsuta.

180. Umulat pwa* dēwi Janakātmajé sira,
dadi sañsayékana manah nirār wulat,
wrayapéki mēngēp añulih-hulih masö,
si Daśānanéki juga linkwamañcana.
* BCE. a. ADK umulat ta pwa. c. A wréyapéki.

Princess Janakātmajā looked at him and became suspicious at the sight of him. 'What kind of monkey is this, that he approaches me on the pretence of saying something. I think, he is in fact Daśānana wishing to deceive me.

181. Ri lēmēh nya kawruhana yan si Rāwaṇa,
ginawé nya tékana awak nya wānara,
carita nya bañcana waliñku tan tuhu,
ri harēp nya yan syañana māryya rākṣasa.
a. A lēmō nya.

'Because he does not want to be seen as Rāwaṇa, he takes the appearance of a monkey. His story is not true, it is false. I think because he wants to be addressed, he does not appear in his form as a demon.

182. Hana pañrēññōñku tuwi wrēttamātra ya,
pawarah nikañ pinakacāra rākṣasa,
wwara rakwa wānara kinon marā ryyaku,
ndan asambhawa ñ prawaga yan ya cārakā.
c. ADE wara. ABDE meréryyaku.

'On the other hand I have heard the news, told by the demon spies that probably there is a monkey he [Rāma] ordered to come to me. But it is impossible that he would send a monkey as messenger.

VIII

183. Nya wanèh dumèh aku ya sansayérikā,
 ikanañ nimitta sakatambayadbhuta,
 uni niñ manuk paḍa ya komalaswara,
 ndan ikāpi rakwa śubhadūta wākta ya.
 b. A sakatambayādbhuta.

‘There is something else that makes me doubtful now, that is the amazing presentiment this morning. The warbling of the birds sounded so tender, that was perhaps a good omen.

184. Ndya kunèñ anuñ mutusana ñ sinañśaya,
 ikanā ri Daṇḍaka atīta riñ madoh,
 mahēlēt tasik gunuñ alas jurañ trēbis,
 priya Rāghawa ndya ta gamā nirān wruha.

‘What will help me to get rid of my doubts? The Daṇḍaka-forests is so far away, separated from here by an ocean, mountains, forests, and impassible ravines. How could my beloved Rāma come to know [all about this].

185. I sēḍēñkwi nūni inalap ni Rāwaṇa,
 tēmu tañ gunuñ lwah adalēm lawan [n] alas,
 paḍa kapwa bhīṣaṇa kabèh amānuṣa,
 aliwat ta riñ tasik asiñ wiśāla ya.
 b. C tutañ.

‘When I was brought here by Rāwaṇa, I saw mountains, deep rivers and forests, and all of them were very dangerous, no man could pass [them], and there was a wide ocean.

186. Rwa jugékanā wēnañ alintañèñ tasik,
 hyañ Añin lawan Garuḍa lēna tan hana,
 ndya ta hétu niñ wray umarā tēkéryyaku,
 ya matañ nya bañcana ni Rāwaṇékiñhē.

‘Only two could possibly pass that ocean, the Wind (god) and Garuḍa, nobody else. How could it be that a monkey can come to me. Therefore this should be a trick of Rāwaṇa.’

VIII

187. Iti nā ta saṅśaya niré dalēm hati,
 mawiwéka wèt nira gëlēm binañcana,
 umasö ta sañ pinakadūta Māruti,
 praṇatār panëmbah aśilāwarah sira.
 a. C nātha.

Thus was the thought [of Sītā], plagued by doubts. She took precautions, not to fall into a trap. The messenger Māruti came near and respectfully made his obeisance, took a seat and spoke:

188. Jaya dèwi haywa kita saṅsayèn manah,
 Pawanātmaja ñhulun iké kinon marā,
 nrëpaputra Rāma makacāraké ñhulun,
 lumawad hurip nrëpasutā nahan ya don.
 d. ACDE nrëpasutār.

‘Hail to thee, O princess! Do not have doubts about me. I am the son of the Wind-god (Pawanātmaja) ordered by prince Rāma to become a messenger to find out about you.

189. Kahanān naréndra nrëpaputra Rāghawa,
 rikanāñ gunuñ pratitanāma Mālyawān,
 giri Windhya yékana kidul nikāparö,
 wwara Rëṣyamūkagiri lor nya tan madoh.

‘Prince Rāghawa is now staying at the mountain known from the past as Mālyawān, not far from the mountain of Windhya, which is south [of Mālyawān] and also near the mountain of Rëṣyamuka, which is north [of Mālyawān].

190. Wahu mèh pitu ñ tabëha ñūni riñ kulēm,
 umahas ñhulun tēka masuk rikan taman,
 ri sēdēñ nikan Daśamukāññunus tēwëk,
 maharëp ñhulun pwa lumagé ya mapraña.
 a. A wawu. D walu.

‘I came at night around seven o’clock, and entered this garden. When Daśamukha drew his sword, I wanted to fight him in battle.

VIII

191. Wahu mèh umañswa mañañhēn-[n]añhēn ñhulun,
 ri iwēh nikañ wwañ amēnañ rikañ raña,
 ikanañ pakon bhīsama yan kasidhdha ya,
 ya dumēh ñhulun wuruñ umañswa mañlagā.
 d. A mè umañswa. CDE amañswa.

‘Just as I was on the verge of attacking [Rāwapa] I thought about the fact that winning in battle is very difficult, endangering the order [of prince Rāghawa] when it is not successful. That was why I did not appear to fight him.

192. Wwara mitra rāka dēwī, sañ Sugrīwa ñaran nira,
 ratu niñ wré śakti tēmēn, sira kumon ñhulun dūtā.
 b. BCD ñaran ira.

‘There is a friend of your husband, Sugrīwa by name. He is the king of the monkeys and very powerful. He ordered me to be the messenger.

193. Umahas ñhulun anusup, ri kaḍatwan umèt dēwī,
 mamrih ta ñhulun maniñjo, nda tan paṅguh rikañ rajya.
 b. B riñ.

‘I have entered the palace in search of you, to make my audience, but you were not [found] in the city.

194. Makwēh tāpsarī kapaṅguh, sēḍēñ rarā ta manojña,
 lawan rākṣasa makēmit, wiparīta kabēh nidrā.

‘I met many heavenly nymphs, in the prime of womanhood and attractive, guarded by demons who were in deep sleep, (as if they were unconscious).

195. Naranātha Raghusuta, glānākiñkiñ mañhēn dēwī,
 wèt niñ unēñ sirākurū, matañ nyākon ñhulun dūtā.

‘King Raghusuta is very depressed thinking about you. Because of that he is thin, and that is why he ordered me to go as a messenger.

VIII

196. Inaññen-[n]aññen nirākūñ, ri tan pārccchaya riñ dūta,
 nya ta simsim nirār pawèh, nire ñhulun cihnā donya.
 'He thinks that you will not believe [me] to be the messenger. So he gave
 me his ring to be the verification of my mission.
197. Tuwi rāntēn dēwi makūñ, sañ Lakṣmaṇa śoka sira,
 magyā ta sirān parā ñké, mātyanañ Rāwaṇān mūrka.
 'Also your younger brother, prince Lakṣmaṇa is exceedingly upset. He
 wants to come here as soon as possible to kill the wicked Rāwaṇa.
198. Bala wānara umaḍañ, mahōm makoliha ñ śatru,
 ya matañ nyan dēwi t-añhèr, haywa gyā rākṣan huripta.
 c. B tāñhèr.
 'The monkey-troops are assembled and ready to attack the enemy. There-
 fore please wait, do not be impatient, look after your life.
199. Matakut ta ñhulun ñūni, sēḍēñ ta mojar in mūrka,
 yukti puwih biṣa tēmēn, lēpas riñ rākṣasa duṣṭa.
 'I was very frightened when you talked just now to the wicked [Rāwaṇa].
 It was really very dangerous. [Thank God, you] escape the sinful
 demon.
200. Niyata ñ Rāwaṇa pējah, dé śrī Rāma riñ palagan,
 prāṇa nya panahuranya, doṣa nyan mālap ri dēwi.
 a. B nihyatañ.
 'Certainly Rāwaṇa will be killed by king Rāma in battle. He has to pay
 with his life for his sins of kidnapping my lady.
201. Mawēkasa mahādēwi, ri sira sañ Raghusuta,
 pēpōñēn taya nikanāñ, makēmīt ya huwus luñhā.
 a. CD mawēkaśā. b. A Raghusutta. c. BE pēñpēñēn.
 'Give [me] your message to Raghusuta, while the guards have gone and
 are not here anymore.
202. Kunañ sira rāka dēwi, kawēkas rikañ Mālyawān,
 sātus tahun ikanañ wé, sowé-sowé wēt nirāgyā.
 'As for your husband, he is staying on the mountain of Mālyawān. One
 day seems to be one hundred years, because of his eagerness [to come.]'

VIII

203. Nā liñ nira sañ Hanūmān,
rumēñō pawarah i sañ,
c. BE pawana i.

dēwī Sītā sirāścharyya,
Marutsuta harṣacitta.

Thus were the words of Hanūmān. Princess Sītā was delighted. She listened to Marutsuta's account and became cheerful.

204. Hé Pawanātmaja t-añsö,
cūḍāmañinku ya téki,

tuṣṭāmbēkwi dēnta dūta,
wēhakēna ri sañ Rāma.

'Hey Pawanātmaja, step forward ! I am happy that you were ordered to come here. Give my crest-jewel to Rāma.

205. Lawan ta rékañku wanēh,
ya ta wawan iki dēnta,

cihnañku malara monēñ,
sinūñakēn i sañ Rāma.

'Also take with you my letter as a proof of my sorrow and longing. Give it to Rāma.

206. Mwañ tañguhi sira nihan,
taya soka ñwañ mañarañ,
c. ABCDE suka.

mañanāturwa haywākūñ,
ñhulun huwus wruh ri donya.

'And tell him this. He should eat and sleep and not worry. I am no longer grieving and miserable, as I now know his plans.'

207. Nahan tojar mahādēwī,
tumon simsim nirañ Rāma,
d. B yā.

tan sandéha manah nira,
ya dumēh sira niścaya.

Thus spoke the great lady. Her doubts disappeared, when she saw Rāma's ring. That was why she was certain.

208. Marutsuta siromañsö,
mañañjali sirāñēmbah,
b. A téki. d. ABDE yā.

mañik ya téka tinañgap,
madēg ta sira śīghra ya.

Marutsuta came forward and received the [crest] jewel. He paid homage with folded hands and then stood up quickly.

209. Manah nira saharṣātañ,
wisāta mañēñ-añēñ,
d. ABCDE riñ.

huwus tumēmu ri dēwī,
ta sira ri sakamantyan.

His heart was delighted because he had found the princess. He stopped for a while to think.

VIII

210. Nihan pinuji niñ dūta, ikañ tumēmwa ri donya,
 amètayasā yaśa nya, anuñ tañ adbhuta cihnā.
 c. A amèta ni yāsa-yasa nya. BE amèta n yāsa-yaśa CD amèta yāsa-yaśa nya.
 'It is like this. A messenger is commendable because he has accomplished his duty. The [messenger] who strives to be meritorious should give admirable evidence of it.
211. Huwus ta yāku umañguh, ri siran Janakaputrī,
 nda tan hana ya wanèhan, anuñ ayasā yaśaṅkwa.
 b. C sirā. d. ABCDE tayasā.
 'Now that I have found princess Janakaputrī, there is nothing else for me to do than to build merits.
212. Aśokawana ya téki, taman atisaya riñ lwā,
 ya téki rabhasanaṅkwa, kayu nya ya ta śīrṇanān.
 'This Aśoka-garden is a large garden. I will destroy it by smashing down the trees.
213. Yadiyan hana masēñhit, ya tékana laganāṅkwa,
 pējah pwa ika ya dēṅku, yaśaṅku tuwi ya wrēddhya.
 b. ABCDE papagēṅkwa.
 'If there are demons who become angry, I will fight them. I will kill them, so that my merits will increase.'
214. Atha huwus nira māñēn-añēn madēg,
 rabhasa tañ kayu rāmya rikañ taman,
 syapa ta rākṣasa wānya masō huwus,
 papagakēnta si Māruti liñ nira.
 Then after he thought thus, he stood up and destroyed the beautiful trees of the garden. 'Who is the demon who dares to come forward. Fight Māruti !' he said.
215. Pracalita puṣpa niñ kayu rurū sari nya ya mēlēk kadi pwa ya kukus,
 kalawan ikañ palāśa tumibā sēkar nya ya mabān akēn hudan apuy,
 ibēkan ikañ lēmah kadi dilah nya riñ pralayakāla bhīṣaṇa katon,
 ruru kēna lēn kidañ masasaran kadi pwa matakut manon hudan apuy.
 d. ABDE kara lēn.

VIII

The flowers of the trees were shaking, their pollen fell in abundance like a mist. Also the red flowers of the *palāśa*-trees fell like a rain of fire. The ground was full of it, like fire at doomsday looking very terrifying. The roes and roebucks hit by them dispersed everywhere as if they were afraid to see a rain of fire.

NAWAMAS SARGGAH
CHAPTER IX

1. Atha ri sēḍēn nyāñcalita nanā rūg,
kayu nikañ udyānawana ya śīrṇna,
makaparapal pāñ nya ya paḍa sēmpal,
manuk umibēr ghūrṇnita paḍa kagyat.

Thus when he was leaping to and fro, the trees of the pleasure-garden were smashed and scattered, their branches were broken into pieces and the shocked birds fluttered noisily.

2. Ikañ akēmit kādbhuta sahana nya,
dadi malayū riñ nagara paranya,
tēka ya nikañ* rājya paḍa manēmbah,
ri suku nirañ Rāwāṇa dadi mojar.

*CD. c. ABEK ikañ.

All the guards were surprised and ran to the city. On arrival they prostrated themselves at the feet of Rāwāṇa and spoke:

3. Tumaḍaha sojar Suraripunātha,
wwara ya mahāwānara awamāna,
rumabaśa ṇ udyānawana nanā rūg,
awu tēmahanya ṇ kusumawicitra.

‘We beg your pardon my lord Suraripunātha [the king of the enemies of the deities]. There is an insolent great monkey attacking and destroying the pleasure-garden. All the various flowers have fallen [and are smashed].

4. Ikana dañū dēwata tuwi matwañ,
kimuta ikañ mānuṣa paḍa bhakti,
tatan ujarēn wré adhama ya tiryyak,
kim api mēné wānara ya tan atwañ.

b. A I.

‘In the past even the deities had respect, let alone human beings, [they were] devoted. Not to mention apes, they are low class animals. But now, a monkey has no respect [for the garden].

IX

5. Dinakara *tikṣṇā*manasi tēnah n̄ wé, kadi tan atis n̄ ātisaya ya *tikṣṇa*,
tēka ri taman nātha tan apanas ya, dumadak atis twañ nya makadé ya.
'The sun shines bright at mid-day, because of its severe heat it seems it will not abate [in the evening], but if it arrives at my lord's garden, suddenly it abates. Its respect is the reason for that.
6. Hana ta hañiñ séduñ atisayēñ drēs, kayu kahawā dé nya paḍa rēbah rūg,
tēka ya riñ udyāna mari ya mādrēs, alah atakut komala ta gati nya.
'There was [once] a thunderstorm blowing very hard. The trees struck by it, collapsed and were broken. But arriving at this garden, it ceased to blow hard, and out of fear became a soft-blowing breeze.
7. Wulan awēlū pūrṇṇama ya hana nkā, rikañ amawāsyā tuwi ta ya māwā,
satata tan añluh mañurugi téja, sumuluhi n̄ udyānawana gawé nya.
'The moon is always full there, even at the beginning of the month. All the time unwearingly, it sends its rays to illuminate the garden.
8. Katham api mañké lalu wiparīta, wrayadhama jāti nya tuwi tan atwañ,
niyata taman Bhupati ya ta śirṇna, dadi ta wamānāt hēñēñakēna n̄ wré.
d. ABCD yadi ta.
'But now the opposite happens. An ape, which by nature is a creature of low class has no respect. It is clear that my lord's garden will be destroyed and belittled if the monkey is left on its own.'
9. Atha ri huwus niñ makēmit anēmbah, Daśamukha sakrodha sira kabāñan,
dadi inatag rākṣasabala mañswa, mējahana sañ Mārutasuta donya.
d. ABCD Mārutisuta.
Thus when the guards finished their reports, Daśamukha turned red with anger. He ordered the demon-army to attack, to kill Marutasuta.
10. Paḍa ya madēg sātus-iwu sēnaddha, paraśu lipuñ khaḍga ya winawa nya,
palu-palu lañkap watu lawan umban, ya winawa niñ wīra parēñ umañkat.
c. A satus iyu.
They stood up, one hundred thousand in number, and well-armed with axes, short lances, swords, clubs, bows, stones and slings. Those were the weapons brought along by the soldiers when they set off together.

IX

11. Tēka ya riñ udyāna paḍa ya mahyā*, kadi ta gērēh ghūrṇita ya gumēntēr,
Pawanasuta krodha wadana humrēñ, jalada si sambarttaka juga moni.

*ABCDE. a. K magyā. b. ABCDE jaladhi.

When they arrived at the garden they yelled, booming like peals of thunder. Pawanasuta was angered, his face turned terrible, even the thunder at doomsday would be silenced because of fear [of him].

12. Saha bala tañ rākṣasa kaharan lwah, tēka gumuruh ghora kadi sēḍēñ wāh,
Pawanasutāñkēñ jaladhi sudhīra, pratidina tañ wāh tēka riya tan sōk.

The demons with their troops were like a river, coming closer, thundering and rumbling like a flood. Pawanasuta was firm like an ocean, even if the floods reached it everyday, it would not become full.

13. Babahaniñ udyānawana ya māwān, hana katīmañ gēñ nya satakurañ twas,
dadi umanēk sañ Anilasuta ñkā, humarēpakēñ rākṣasabala māñsō.

The gate of the pleasure garden was tall and [nearby] there was a *katīmañ*-tree a armspan in circumference and very tough. So Hanūmān climbed on to it, facing the approaching demon-troops.

14. Paḍa ya tumañḍēm hana ta humanḍēm,
hana mañarug rodra paḍa tumēñhā,
wugari hilañ yēka makahalintañ,
hana mamanah lēñ manuligi mañḍuk.

a. AD paḍa tumañḍēm. c. ABCDE halañ. A misses out the part from the word *ka makahalintañ* (IX.14c) to *tuñgal* (IX.15d) which is found back inserted in IX.17a.

The demon-soldiers [were taking positions], some were squatting, some were lying on their stomach. Others were shaking the tree forcefully while looking up. The missiles thrown [at Hanūmān] flew over him. Others were shooting with arrows while another group were throwing their lances at him.

15. Ikana kabēh tan hana mañani ñkā, makapalēyō hru wugari kawañsul,
arug apupug kapwa kapēluk āpēs, wulu nira tuñgal tuwi taya siñsal.
a. E mañant. d. B ni.

None of the weapons could hurt him. The arrows were broken, the missiles rebounded. They were broken, blunted, bend and crooked, and yet not even a single hair of his body fell.

IX

16. Hana ta kayū candana madawāgōn,
paḍa ya sakol gōn nya malurus atwas,
ya ta ḍinawut sañ prawaga Hanūmān,
pamalu nireñ wwil mati ya kariñkēl.

There was a sandelwood tree, tall and large. Its circumference was one armspan, straight and tough. Hanūmān pulled it out and used it to beat the demons, who were killed, with their bodies crumbling.

17. Hana sumirat rāh nya lawan utēk nya, makakērēpēk kapwa rēmēk igā nya,
kaguliñ ikañ wwil pinalu gulū nya, mañutahakēn rāh mati kagulimpañ.

There were some whose blood and brains were splattered around, whose ribs were broken with a loud crack. Those hit on the neck collapsed, vomiting blood, and their bodies were scattered on the ground.

18. Hana sipi-simpir saphala mamūka, prihawak añiñkis lumaku rumuñkuñ,
ikanañ umañḍēm paḍa ya kahañḍēm, pinalu pisan sūh ikana pupū nya.
b. ABCDE añiñkiñ. c. BCD amañḍēm. d. E puh.

There were others who were limping slightly, after the flogging. Their bodies were bruised and unskinned and they walked stooping. Those lying on their stomach fell flat on it, as their thighs were broken by the first stroke.

19. Hana kabubat bēntis ika* wētēñ nya, paḍa ya tēḍas rodra mētu usus nya,
ikañ alaras yālara kapaliñḍēs, pinalu laras nyān kapalu wēhañ nya.
*ADE. a. BCK bēntis wētēñ.

Other demons were struck by his tail on their stomach, which were torn up and their intestines issued horrifyingly. Those armed with bows were overrun, as their bows were hit, their jaws were smashed.

20. Hana ta wanēh wwil wēdi-wēdi hīna, ya ta inusī san Pawanasutādrēs,
kēna walakañ nyān pinalu karañkañ, mawuñu rumēñkēñ lumaku rumuñkuñ.
d. B karēñkēñ.

There were also cowardly demons, who were afraid [and ran away]. They were quickly chased by Pawanasuta, his first stroke hit their backs and they fell on their faces, then stood wearily and crouched away.

IX

21. Hana ta luput śighra ta ya lumumpat, lumaku mulih tan hana ya manolih,
kadi ta kidañ sinha ya ta musi ya, makabalasah durbbala paḍa mosah.
a. C ya ta.

Some were missed and ran home as quickly as possible without looking back. Hanūmān was like a lion chasing deer, they scattered and moaned wearily.

22. Hana ta wanèh rākṣasabala wīra, ya ta mapulih śighra tēka sēnaddha,
gaja ratha lāwan kuda ya dalanya, atirabhasānēmbuli tēka maṇḍuk.

Then there came other demon-warriors, who made a counter attack, approaching swiftly and well-armed. They were mounted on elephants, wagons and horses. Savagely they attacked and stabbed together.

23. Makin agalak sañ Pawanasutañhrēñ, jumēñat ikékū nira madawāgōñ,
umañun umurğañ wulu nira mañkak, maluy umanèk riñ katimañ anumpak.

Pawanasuta was more angered [by them] and roared, his large, long tail stood erect and swelled up as the hair bristled straight. He climbed back on to the *katimañ*-tree and perched [on a branch].

24. Mañamah-amah rākṣasa ya tumēñhā, watu sakēbo gōñ ni pamugari nya,
ḍaḍa nira sañ Māruti kēna pañḍēm, makakērētēg ndā tan alara dé nya.

Menacingly the demons looked up, and threw stones as big as a water-buffalo [at him]. The chest of Māruti was hit and made a cracking sound, but it did not hurt at all.

25. Tēḍuni tikañ* wwil maratha kagōman, pinalu nirēñ ḍaṇḍa mati kariñkēl,
makabalasah sārathi ya lumumpat, umēgil awak nyān pati ni tuha nya.

*ABCD. a. EK ikañ. d. ABCDE malara tuha nya.

He jumped down upon the demon on the wagon, held him tightly and with his club struck him to death, sprawling in the wagon. The charioteer leapt down and fled for his life at the death of his master.

26. Hana ta wanèh wwil makuda tumandañ,
mapulih asēñhit mamawa krētāla,
salahasa mēh mamraña* ya ginēgwan,
mati kapisan tan pabiṣa tinampyal.

*ABCDE. c. K mapraña.

There was another demon on horseback who made a brutal counter-attack with his sword, but it was thwarted when he was at the point of striking, he was caught [by Hanūmān] and hit once with the bare hand which killed him.

IX

27. Hana lèn aliman ya dalanya masö, binulus nya luput sira śîghra mësät,
matakut ya tumon sira sāhasika, tumēḍun ya sakēn aliman malayū.

Another demon riding on an elephant dashed forward. He stabbed at him but failed to hurt him, because he stepped [aside] swiftly. The demon turned cowardly as he saw Hanūmān so fierce. He jumped off his elephant and fled away.

28. Pinupuh nira kumbha nikañ aliman, sumirat ta utēk nya mata nya mulū.
pinupak nira téka* gaḍiñ nya tikēl, kadi sinha sirādbhuta rodra dahat.
*ABCDE. c. K nira ta téka

Hanūmān struck at the head of the elephant. Its brains spattered around and its eyes fell out. Hanūmān broke off the tusks. He was extremely ferocious, like a wild lion.

29. Bala rākṣasa śūra padāti masö, sumilih mapulih malēmöh suruda,
lalu hīna nikañ malayū umulih, ya ta liñ nya manēmbuli kapwa mamūk.
The infantry units of the demon-army marched forward in turn, to make a counter-attack, as they did not want to retreat. 'Those running home are cowards,' they said, while attacking and rampaging together.

30. Mamēkul ya sadarppa hana ta manēwēk,
pinērēp tinēkēk siniku ya dinēdēl,
kabubat* riñ ikū kumēbu-kēbu tibā,
mati tan hana mamyati matitih atap.
*ABCDE. c. K binubat.

They held him roughly and stabbed him with swords, but in turn they were hit, strangled, elbowed and kicked. They were struck by his tail and collapsed in heaps, killed without having the chance to harm, their bodies fell one on the other.

31. Hana śéśa nikañ mati ya ta malayū,
sipi tan kapisan siniku juga pisan,
tinukup nya hati nya makēsēl ahēnēk,
mananañ mananiś téka mawara-warah.

The survivors fled away, but a few were only once hit. They covered their breasts with their hands, breathing with difficulty and feeling nauseated. Injured and weeping they came to make their report:

IX

32. A-ha nātha nanā sahana-hana mami, tuwi sāyudha sāswarathagaja kabèh,
paḍa śakti dañū tuwi taya mamalēs, wray apéki kunēn sarabhasa ya biṣa.
a. A nanā sahana mami. d. A sarabhawa.

‘Ah! Ah! My lord, all of us are ruined, together with our weapons, horses, wagons and elephants. In the past they were powerful and not one or nothing could stand against us. What kind of an ape is he, so wild and dangerous.’

33. Atha sāmpun anēmbah ikanañ alayū,
makin uddhata sañ Daśamukha mabutēn,
bala mantri kinon ira mapulihana,
tamatar pamihan* lumaku saha bala.

*ABCDE. a. BDE anēmba. d. K wihan.

Thus when the run-away soldiers had made their reports, Daśamukha was all the more irked and enraged. He ordered high ranking demons to counter-attack. Without reluctance they marched out with their troops.

34. Jayaśatru dañū lagi mañalahakēn, tahu riñ raṇa sāyudha asama-sama,
hana konta kalā ya ta* winawa nikā, tēka matri humuñ prakaṭa kadi gēlap.
*ACDE. c. BK ya winawa. d. A makrik.

In the past they were all conquerors and victorious, as their skill in battle and weapons were unequalled, they brought along short lances and snares, and came shouting and yelling loudly like thunder.

35. Makuwal pañawak nya mabukēt abikal,
kadi parwwata bhīṣaṇa kagiri-giri,
kadi mégha kumis nya mahirēn asukēt,
masalit ta sihuñ nya kadi ta ya kilat.
b. E parbwata. d. BC siyuñ.

Their bodies were black-skinned, muscular and strong, like a very dangerous mountain. Their mustaches were thick and black like rain clouds, their canine teeth sharp like lightning.

36. Masēluk pamata nya dumilah awēlū,
kadi sūryya sahasra kiraṇa kumēñar,
mapanas kadi bahni ya malatu-latu,
makusut ta halis nya kadi ta ya kukus.

Their eyes started from their sockets, round and glowing like the sun shining with a thousand rays, hot like flaming fire. Their eyebrows were entangled, like smoke whirling up.

IX

37. Muririñ mararöm surawara umulat, Pawanātmaja dhiratara tan atakut,
kadi sinha manon gaja sēḍēñ agalak, tamatar kagēmēr sira makin umasö.

At the sight of them the deities got gooseflesh and became alarmed. But Pawanātmaja was more courageous [than the deities], he was not afraid. Like a lion facing a mad elephant, he stepped forward without fear.

38. Lumēkas ya mañēmbuli tēka sumahab,
mañalā ya mañonta hana manuriga,
manuhuk ya mañakra hana ya mamalu,
paḍa sāhasikākira-kira r-ahata.

b. CDE mañuriga. d. AE arata. B rata. C aratha. D anata.

They came in groups and started to attack together, snaring, stabbing with lances and creeses, striking with swords, disks and clubs. They were wild beyond description, with the sole intention to kill.

39. Anilātmaja nirbhaya pinarēbutan, pinutēr nira tañ palu-palu ya satal,
umasö manalandañi sira mamalu, marēmuk ya asiñ kēna mati kapisan.
b. A ta.

Anilātmaja was not afraid of being attacked by so many demons. He rotated his club as big as a palm-tree. He advanced and began to strike. Anyone hit was smashed and killed in a flash.

40. Hana mēh mati yādbhuta ya katatakut,
paḍa kapwa mañohan awurahan awū,
kadi parwwata bhīṣaṇa juga ya rubuh,
ibēkan prēthiwi gaganatala pēpēt.
b. B ahū. c. E parbwata.

Those almost killed were surprised and apprehensive. They moaned and yelled out aloud, but like terrible-looking mountains they collapsed, filling up the ground and space.

41. Ri pējah nya kabēh śawa ya maguliñan,
sagunuñ juga gōñ nya paḍa ta ya kanin,
umili* mētu rāh nya ri muka ya mabāñ,
kadi dhātu sakēñ** giriwiwara mulēk.

*E. **BCDC. c. ABCDK umili. d. AK sakiñ.

They were killed and their corpses were scattered around and heaped up like a mountain in size, all with wounds. Blood flowed down from their mouths, red coloured like a *dhātu* [element] welling up out of a cave.

IX

42. Sāmpun śīrṇnā rākṣasabala maṇadēg saṇ Hanūmān sadarppa,
riṇ udyāna ṇkān ya mara rumabhasā ṇ pārijātātisobha,
māwān pān nyāgōṇ kadi ta ya Himawān Méru mās wit nya téja,
kwèh pān nyomēṇḍuh paḍa ya satakuraṇ pān ni pān nyān samēṇ gōṇ.
b. ACDE para.

When the demon-army was destroyed, Hanūmān stood up in high-spirits.
He returned to the garden and spoilt the beautiful *pārijāta*-trees, which
with their branches looked as tall as the Méru mountain of the Himalayas.
The trees were of sparkling gold, and they had many bowing branches
with twigs of one armspan in circumference.

43. Gantiṇ kuṇkuṇ nopura kanaka kilatbāhu lèn brahmasūtra,
simsim mwaṇ cūḍāmaṇi ya ta pinakawwah nya néka prakāra,
luṇsir déwāṅga pracalita ya mabāṇ lèn jamaṇ ronya kumēlab,
mwaṇ mutyāhārojwalita ya mamilēt pān nya yékā pralēmba.
d. B. mutyāhārojwali ya ta. D mutyāhārojwala ya ta. E mawilēt.

Earrings, rings, anklets, armlets, and brahmins' sacred-cords, (finger) rings and
crestjewels made of gold were their various fruit. Their shiny leaves con-
sisted of red draperies and diadems, which swayed [in the wind], and glit-
tering pearls in strings wound around their branches were the pendulums.

44. Saśrī taṇ wwad-wad kanaka ya mamilēd pān nikaṇ pārijāta,
salwir niṇ kēmbaṇ ya ta pinakasēkar nyéka māmbo sumār mrik,
tuṇjuṇ taṇjuṇ cāmpaka surabhi puḍak mandarāsoka mēṇḍur,
nēp punnāga mwaṇ kurawa asana lèn dālīma śrīgaḍiṇ poh.
a. ABCDE hod-od. c. B tuṇjuṇ-tuṇjuṇ. E maṇar. d. B sana.

Lovely were the golden roots winding on the branches of the *pārijāta*-tree.
The flowers [of the garden] were of all kinds, smelling fragrant everywhere.
Lotuses, *tanjuṇs*, *campakas*, *surabhis*, pandanus, *mandaras*, *āsokas*, *mēndurs*, clus-
ters of *punnāgas*, *kurawas*, *asanas*, pomegranates, and mangoes.

45. Yékānuṇ śīrṇnān rinabhasa mananā dé niraṇ Bāyuputra,
sēmpal pān nyāgōṇ ya ta makabarubuh puh gumēntēr tibā nya,
liṇḍu taṇ Lēṇkā kadi ya lēbura lūd ghūrṇnita ṇ rākṣasawū,
cihna nyān bhraṣṭā sahana-hana nikaṇ rākṣasa krūrakarmma.
c. A lēbu lalūn.

Those were [the plants] devastated by Bāyuputra. The big branches were
broken, the manggo trees collapsed thunderously. Lēṇkā shook and quaked
as if on the verge of destruction, the demons cried out clamourously, it was
a sign that all the demons of evil conduct would be eliminated.

IX

46. Tatkāla nyan śīrṇa kayu-kayu riṇ udyāna dé saṇ Hanūmān,
maṇkat ta ṇ* sy-Akṣa prakāṣita ya anak saṇ Daśāsyādhirāja,
śūrēṇ praṇ wīrātīśaya ya ta mahāśaktimāntādhikāra,
gaṇḍéwa nyāgōṇ ya ta winawa nikā mwaṇ panah nyāstra tīkṣṇa.

*CD. b. ABEK ta.

When Hanūmān was busy destroying all the trees in the garden. Akṣa the famous son of the great king Daśāśya set off to battle. [He was] courageous in battle, heroic, extremely powerful and superior. He took along his big bow with sharp arrows.

47. Ryyaṇkat nyān ton taṇ kayu-kayu mananā rūg rēbah pāṇ nya sēmpal,
wēṇṭaṇ laṅkap nyān tujun ata sira saṇ Mārutīṇ arddhacandra,
tātan madwékā lagi ta ya mapisan yar kēnāṇ śatrū dé nya,
tātar pawyat saṇ Bayusuta kēna ta pyah nirā ṇkāṇ tēka syuh.

a. AB yyaṇkat. c. BCD kēnēṇ. E kéné. d. A Pawanasuta kēna pyah.

Along his way he saw fallen trees with broken branches smashed into pieces. [On seeing Hanūmān] he drew his bow and aimed at him with a crescent-shaped-arrow. In the past any opponent without exception, would have been killed by the first shot, but Bāyusuta though hit in the stomach was not hurt, [on the other hand] the arrow was smashed on impact.

48. Krodhékāmbēk saṇ Pawanasuta sira krūra maṇsō tumandaṇ,
sāmbut tékaṇ pāṇ ya ta pamalu nirēṇ rākṣasa sy-Akṣa śīghra,
rēñcēm bāhu nyān pinalu ya kapisan mūrcchitāmriḥ lumumpat,
moruk méraṇ mūr mari ta ya sakarēṇ riṇ ratha ṇkāṇ parāryyan.

b. B niraṇ.

Pawanasuta was enraged [by it], and angrily leapt forward to attack. He grabbed a branch of a tree and quickly struck the demon Akṣa. His shoulder was bruised by the first strike and his spirit broken, he fled away. Injured and ashamed he fled to rest for a while in his wagon.

IX

49. Ménak pwékāmbēk nya mari ya mahuyañ śīghra gumrit ratha nya,
 sāmbut tékañ hrū umaluya* ta manah sañ Hanūmān riñ astra,
 mākrēp ta hrū nyān kadi ta ya hinatēp lwir niñ ākāśa dé nya,
 kēmbaṇ tulya nyān tēka ri ḍaḍa nirēñ Māruti syuh wiśirṇa.

*B. b. ACDEK umaluyu.

When the shock was over and he did no longer feel much pain, he moved his wagon quickly. He grabbed his bow again and started to shoot at Hanūmān with countless arrows, so that the sky seemed to be roofed with them, but to Māruti they were just like flowers falling on his breast, to become smashed and scattered on impact.

50. Mañkin sakrodhān kapalupuy ikanañ hrū tēkap sañ Hanūmān,
 mañsō sy-Akṣa ñkān muwah amanahi riñ astra sañhārarāja,
 tātandwan tandañ sañ Anilasuta yar duk tikañ sy-Akṣa riñ pañ,
 sēmpal bāhu nyān kēna mati kapisan rāh nya muñcar ya mūrcca.

c. AE yan.

Akṣa became angrier and angrier as his arrows were broken by Hanūmān. He moved more closely and shot at him with arrows, destroyer of kings. Without wasting a moment Anilasuta counter-attacked and hit Akṣa with a branch of a tree. His shoulders were crushed, blood spouted out and he fell lifeless.

51. Huwus nyān pējah sy-Akṣa dé sañ Hanūmān,
 lumumpat sirēñ sāgara ñkān parādyus,
 ri dé nyān mañēl wēt ni sowé nirāprañ,
 matañ nyār parēñ sāgarān mañḍi mogha.

d. A maya. B. nyan. sāgarā mañḍi. CD magha. E nyan. sāgarāmañḍi māya.

When Hanūmān had killed Akṣa, he jumped into the sea to bathe, because he felt weary at having fought for so long. That was why he wanted to go to the sea to bathe.

52. Huwus trēpti madyus mēsāt śīghra luñhā,
 maluy riñ taman rūgakēñ pārijāta,
 kayuh pāñ nya sēmpal rurū ronya lumrā,
 lawan wwah nya kēgū kabōbēl tibā bāp.

c. B kayu. d. B kabēbōl. D kabōbōl.

Satisfied with bathing, he returned quickly to the garden to destroy the *pārijāta*-trees. He grabbed at its trees which broke off, its leaves fell everywhere scattered on the ground, and its fruit shaken up, fell down like rain.

IX

53. Sēkar niñ aśokākusut sāk sari nya,
 rujit śirṇṇa tātan paśéṣa ṇ palāśa,
 lawan nāgapuṣpāpēpēs pāñ nya māpēs,
 pukah puh ikañ poh papal ron i pāñ nya.
 b. phala nya. c. ABCDE mapēs.

The flowers of the *aśoka*-tree were crushed and their pollen scattered. The *palāśa*-trees were torn to pieces without exception, and the *nāgapuṣpa*-trees were bereft of their branches, cracked and fractured. The *kēpuh*-trees were shattered, the leaves on the branches of the manggo-trees were cut and torn.

54. Gaḍuñ soṇḍuñ-uṇḍuñ umēṇḍuñ katuṇḍuñ,
 karūgan kapuṇḍuñ umēṇḍuh ya kāṇḍēh,
 maḍēmpēl maḍām wwah nya soṇḍuh ya koṇḍuh,
 kasaṇḍuñ sēdeñ sañ Hanūmān lumumpat.

The *gaḍuñ*'s in high heaps were kicked around, the *kapuṇḍuñ*-trees, laden with fruit collapsed, the fruit in clusters and almost ripe fell down and were kicked by Hanūmān during his leaps.

55. Nanā tékanañ nyū kēna ṇ nañka dénya,
 cacal caṇḍanāpan kēné wit nikañ nyū,
 anak niñ manuk glāna monēñ ya moni,
 manuñsuñ inañ nyan umañsō manambēr.

a. ABE kēnā. b. AE kēna. B kēnā. ABE monañ. d. B. manuñsuñ.

The coconut and the jackfruit trees were in ruins, the sandalwood-trees were deprived of their barks as they were hit by the coconut-trees. The young birds [in their nests] were crying sadly, while the mother birds flew to and fro helplessly.

56. Wuru-wuru kawurug rikañ wrēkṣa mawwah wwara wwawwa yāwū lawan
 wūt mawūñ jīwa-jīwāwēdi wwawwa yāwok umūr mwañ lutuñ,
 kaḍawa wuru kutut katūt yān tumūt riñ [ñ] atat yātātā yātakut n-ton ikañ
 lomaśa mrih mibēr mwañ mayūrādulur syuñ swarī,
 umulat umututuñ lutuñ tuṅga-tuṅgal manuñtuñ ri tuñtuñ nikañ gintuñan
 tar pañan wwah nya kēnin-inin,
 bhramara mara mariñ rikañ karṇnikārārurū rūg karūgan paḍāntēñ sari
 nyēnirir dé nikañ māruta.

a. AE wwañwwa. B i nya kēnin-[ñ]iñin ikañ wrēkṣa. E ikañ.
 b. ABE aḍawa. n-ton ramamrih. d. ABE sari nyanirir.

IX

The wild pigeons were driven away from the fruit-bearing trees. There were orang-utans and squirrels crying out, and the *jwajwa*-birds were frightened by the bearded orang-utans and fled away with the black apes, dragging the drunken doves and the turtle-doves along, following the parrots which were always frightened by the appearance of hairy monkeys and wanted to fly away together with the peacocks, followed by starlings and cassowaries. A black ape hanging on his own on the far end [of a branch] of a *gintunan*-tree could not eat the desirable fruit, because he was dumbfounded at the sight. The bumble bees came to the fallen *karnikāra*-trees, the *padanten*-flowers were crushed and their pollen blown in the wind.

57. Sabhaya masasaran śāsana nyān sasokānusup űkā ri sor niñ saruṇyārēṇōb ronya mākrēp sukēt wit nya śūnyomasuk tañ śāsa űkāñikir mīs awak nyomahā yānrēpāñhēr hana pwēki kañcil kumuñcañ lumumpat mēsāt tañ śāsān śīghra kagyat kabēh nyālayū,

a. BE kagyat kabēh.

camara mararakan parēñ yālayū lila yālon lumonlon laku nyābalēm miṅgut-iṅgut liman glāna abwat mañanḍuñ wētēñ nyān palanḍuñ ikā tan wēnañ yan mañēl kāpwa mēngah umaṅguh gulū nyāñliḥ lolya molah ilat nyāmalāñēl mēhāh,

b. ABE iṅgut-iṅgut B ya mañēl. ABE mēnguh gulū nyāñliḥ lolya. nyomalāñēl.

sarabha sarabhasan mēsāt śīghra luñhā milu ű tiṅgiliñ tan [n] ilu ű tan lēgō niścayāpan subaddhāñrasuk riñ sukēt hēwa riñ lanḍak amriḥ makunḍañ priyā mañrēpātaḥ ri sor niñ puḍak dōh ah o hīna yā liñ nikañ tiṅgiliñ*,

c. *ABE. ABE tan ilu ű tiṅgaluñ tar lēgō. B. mañrēpataḥ i. CDK tiṅgiliñ*, siḥ nikañ tiṅgaluñ.

pati susu-susup iñ sukēt rūm nya rūkṣāpasah kāsyasiḥ satwa sakwēh nyan uṅgwiñ taman mañkana wwa-wwahan kapwa hēman manis nyēñigū sañ Hanūmān babar yyan tibā riñ lēmah kapwa kāmbah humīs duh nya duhkānañis lwir nya yāpan salah lwir rēmēk yārēmuk.

The rabbits were frightened and dispersed in every direction, sadly they hid themselves there under the dense *saruṇi*-shrubs with thick and dense leaves. Quietly they penetrated there to hide, their bodies sweating, and wanted to stretch themselves on the ground to rest. But there was a muskdeer, shaking [his wet coat] and jumping. The rabbits were startled and fled

IX

away swiftly. The yaks were fleeing together in lines, not too quick but attractive to see appeared to move slowly and calmly. The elephants faltered forth wearily, as they were burdened by their stomachs. They could not stretch themselves out [to rest] though exhausted, they breathed heavily, their necks heavy, and their tongues hanging out moved feebly while they moaned. The deer wildly leapt away but an anteater did not want to follow, because he trusted his strong hide. He penetrated into a bush, but was angered at the sight of a porcupine wanting to mate with his female, lying down underneath a pandanus-flower. 'Ah, how disgusting,' said the anteater and penetrated into other undergrowths. The beauty of the garden was finished, all the animals living there were pitiable. Likewise was the fruit, its sweetness wasted, as it fell, to the ground shaken by Hanūmān, and trodden, the juice came out, as if the fruit were sadly weeping, because it was misformed and squashed.

58. Huwus sañ Hanūmān rumūg pārijāta,
marāryan sirēñ* hēñ niñ udyāna kulwan,
humērher rikañ rākṣasānuñ masēñhit,
hanāmbēk nikā sañ Daśāsyāñlagāna.

*ABD. b. CEK siré.

After Hanūmān had demolished the *pārijāta*-trees, he took a rest at the western gate of the garden, waiting for the infuriated demons. He had even thought of the possibility that Daśāsyā would fight him.

59. Yadin Rāwaṇāsēñhitātah marā ñké,
lagānañkwa tēṇḍas nya yékolihañkwa,
ya pawwat-wwatañkwé sirāñ Rāma tuṣṭā,
lawan dēwi Sītā ya saharṣa dēñku.

a. C mara ñkay.

'If Rāwaṇa is enraged and comes here, I will fight him and take his head, as a gift to Rāma who will certainly be happy. Also princess Sītā will be pleased.'

60. Nahan liñ nirāññen-aññen tan masowé,
tēkā rājaputréndrajit kyāti riñ rāt,
anak sañ Daśasyottamā* śaktimānta,
praśāstēñ jagat śūra sañ Méghanāda.

*ACDE. c. BK Daśasyottamēñ.

IX

Thus he said to himself. Not long afterwards, prince Indrajit, famous throughout the world as the most powerful son of Daśāya, came. It was known throughout the world that Méghanāda was very courageous.

61. Yatéka masēñhit pējah sy-Akṣa nūni,
 pratijñā nya sañ Bāyuputroliha nya,
 tatan madwa mañsö lawan [n] ayudha nya,
 titah téka wadwā nya wīnāni-wāni.

c. ABCDE tātān adwa. E āyudha.

He was furious at the death of Akṣa [before] and pledged to kill Bāyuputra. Without delay he marched forward well-armed and ordered his soldiers to fight bravely.

62. Rātha nyādbhūtāgōñ ya malwā ya mādrēs,
 lawan tuñgañan sañkēpan yéka mīr ya,
 panah tīkṣṇa tan krah umuñgwi ratha nya,
 lawan rākṣasāñrakṣā yéka panēñḍas.

His wagon was amazingly large, wide and fast, drawn by harnessed horses. There were a lot of arrows in his wagon as his demon-guards formed the advance-guards.

63. Téka nyēñ taman ghūrñnitāñin-añinya,
 makin śīrñna ñ udyāna kégū sēkar nya,
 mulat sañ Hanūmān umañsö manuñsuñ,
 sinambé nirāñ Indrajit śīghra mojar.

a. B nyé.

He came in the garden with sizzling speed. The garden became more devastated as the flowers were blown by the wind [of his wagon]. Hanūmān saw him and came to meet him. He beckoned Indrajit and spoke without delay:

64. Asö ko durācāra sakwēhmu duṣṭa,
 papag tékihēñ dūta sañ Rāmadéwa,
 sakakwēhmwi Leñkā wiśīrñnā ta dēñku,
 ya tan bhaktya ri śrī mahārāja Rāma.

'Come forward, all of you wicked demons of devilish conduct. Meet this messenger of Rāmadéwa in combat. I will crush all of you, demons of Leñkā, if you do not want to submit to the great king Rāma.'

IX

65. Nahan liñ nirañ Māruti Méghanāda,
 umaṇḍem ya lāwan bala nyātirodra,
 parēñ yomanah sañ Hanūmān sadarppa,
 n-arārah sirēñ hrū nya nārācabhalla.

Thus said Māruti to Méghanāda, who taking position with all his extremely savage soldiers, simultaneously shot at Hanūmān confidently. They aimed at him with all kinds of arrows.

66. Malaṇḍep ikā hrū nya mākrēp tibā nya,
 nda tan pamyati sañ Hanūmān tēka syuh,
 kadīkañ hudan riñ gunuñ kwēh watu nya,
 wiśiṇṇāpasah yar tibā tan paśéṣa.
 c. B Kwé.

Their arrows were sharp and fell like a shower, but they did not hurt Hanūmān, but were smashed on impact. It looked like heavy rain falling down on a rocky mountain, they were completely shattered.

67. Saka kwēh ni wadwā nirañ Méghanāda,
 mahāghora rūpāndhakārātidarppa,
 umañsō pwa yāñēmbuli bhraṣṭaśiṇṇa,
 Hanūmān sirāditya sākṣāt musus ya.
 d. E pusus.

Because of the great number of soldiers of Méghanāda, they looked like rumbling and thundering dark [clouds], advancing simultaneously to attack and destroy. Hanūmān was exactly like the sun breaking the clouds down.

68. Makin darppa sañ Māruti r-pāñalapā,
 ya pañduk nirēñ rākṣasāsīñ umañsō,
 gēlāna ñ balān ton sirāñékarūpa,
 kapūhan kabēh nyādbhutānon sirākwēh.
 a. D Māruti.

Māruti became more excited. He took a branch of a tree and used it to beat the advancing demons. The demons were confused to see him in different shapes, amazed and stupefied to see him in different numbers.

IX

69. Hanānuṅga-nuṅgal hanāsèwu saṅkya,
 inaṅsö lumumpat riṅ ākāśa r-uṅgu,
 tumūt maṅlayaṅ rākṣasātyanta śighra,
 maluy riṅ lēmah saṅ Hanūmān umiṅsor.

At one moment Hanūmān was one, at another moment he was one thousand in number. When he was attacked he flew up and stayed in the sky. The demons chased him up in the sky, and very swiftly Hanūmān was already down on the ground [again].

70. Parēṅ yan tēḍun tūtakēṅ saṅ Hanūmān,
 tēka nyēṅ lēmah kapwa maṅsö tumandaṅ,
 muwah saṅ Hanūmān mēsāt sēp ikaṅ wwil,
 tumēṅhā kabēḥ nyāṅēsah kapwa kēpwan.

They descended together to chase Hanūmān and on the ground they began to attack. Again Hanūmān flew up and the demons were too late. They looked up, they moaned as they were tired.

71. Makin tibra yāṅlih pwa ya glāna mosah,
 siraṅ Māruti pōṅakēṅ tēka ṇēl nya,
 n-alap pāṅ nikaṅ parijāṭāta tuṅgal,
 pupuh tékanaṅ mūrka sakwēḥ nya śīrṇa.

a. A yāṅlih ya saglāna. B yāṅlih ya gēllāna. CD. yāṅlih ya glāna.

They became more and more exhausted, breathing heavily and wearily. Māruti took advantage of their tiredness. He picked up a branch of a *pārijāta*-tree and beat them up and reduced them to pulp.

72. Pējah pwékanaṅ rākṣasānuṅ surākṣa,
 masö ṇ Indrajit śighra gumrit ratha nya,
 panah téka saṅ Mārutiṅ astra tīkṣṇa,
 tatar pāṇapātah panah nyār pupug ya.

When the demons of his bodyguards were slain, Indrajit advanced, his wagon swiftly moved forward with sizzling sound. He showered Māruti with sharp arrows, but they did no harm to him, they became blunt on impact.

IX

73. Masö tuṅgaṇan tulya yā siṅha* maṅhrik,
 parēṇ yāndēmak saṅ Hanūmān lumumpat,
 tuhuk pyah nikaṅ tuṅgaṇan riṅ nakāgra,
 mētu ṅ rāh sakéruṅ nya jīwa nya luṅhā.
 *ABCDE. a. K siṅha tulya nya. c. AD nikā.

The horses, roaring like tigers attacked. Together they pounced on Hanūmān who jumped [aside] and stabbed the horses with his sharp nails. Blood issued from their nostrils and their lives were gone.

74. Pējah nyékanāścharyya saṅ Méghanāda,
 apan riṅ daṅū tan hanātah matī ya,
 asiṅ lwīra niṅ śatru śirṇṇā ta dé nya,
 lukan yān pējah dé niraṅ Bāyuputra.
 c. A wiśirṇṇa. B a lwīra. DE wiśirṇṇa dé nya.

At their death Méghanāda was very surprised, because in the past nobody was able to kill them. Any opponent was killed by them, but now they were killed by Bāyuputra.

75. Gumantikanaṅ tuṅgaṇan dibya śakti,
 umīr taṅ rathāgōṇ ya sāmpun dinānan,
 sēsōk rākṣasānuṅ surākṣa nya sēwu,
 huwus muṅgu maṅsō paḍānuṅ sēnaddha.

He replaced them with other excellent and powerful horses, put them in front of his wagon and there the great wagon rolled again. His one thousand bodyguards of demons were packed [before him] and marched forward, well armed.

76. Dinānan ikaṅ rākṣasānuṅ prawīra,
 asiṅ tan surud riṅ musuh śūra sāra,
 ya muṅgwī harēp niṅ rathānuṅ panēṇḍas,
 ṇaranyāhalēp śākṭabyūhanāma.

They were extremely courageous demons, who would not retreat in the face of a powerful and brave opponent. They were re-arranged in front of his wagon to form the advance guards, of the excellent battle array *śākṭabyūha* (wagon-battle array).

IX

77. Huwus tékanan rākṣasābyūha saṅkēp,
 paḍātunḡalan kadga gaṇḍéwa konta,
 tumandañ kabèh nyāmanah sañ Hanūmān,
 sēsök hrū nya yātip lañit wuntu dé nya.
 b. B gadga. d. A huntu.

When the demon-battle array was ready, each soldier holding either a sword or a bow and arrows or a lance, they started to shoot with arrows at Hanūmān. Their arrows were filling and covering the sky completely.

78. Ikā tèn danū tan hanānuñ mapag ya,
 hyañ Indrātakut dé nikā hrū nya tikṣṇa,
 apan yāwat añ wwañ kēnā dé nya śīṛṇṇa,
 pējah tan paśéṣā ikañ śatru dé nya.
 b. D nikañ c. A hwañ.

In the past nobody could ever withstand this kind of attack. God Indra was afraid because their arrows were sharp, since anyone who was hit by it would perish and any opponent would be [completely] slain.

79. Ikañ* bwat nikā tan hanānuñ mapag ya,
 nda tan pañlaré yan tēké sañ Hanūmān,
 tuhun trus pupū sañ Marutputra dé nya,
 nda tār ambili hrū tamolah tumaṅgö.

*D. a. ABCEK ikañ. d. A tumaṅgēh. B. tan r-ambili tumaṅgēh. C tumēṅgö.

Though there was nobody else who could withstand them, yet they did not hurt Hanūmān. Indeed the thigh of Marutputra was pierced by an arrow but he did not pull it out, he let it stay.

80. Pajātyan nikā sañ mahāsūra riñ prañ,
 tan aṅgēh ta yāmbēk* nirān tan paciñnā,
 matañ nyān hēñēñ sañ Hanūmān sudhīra,
 tumaṅgö panah riñ pupū tar watēk ya.
 *ABCDE. a. B nika. b. K tikāmbēk.

The true nature of a great hero in battle is the one who does not want to be without evidence [of his bravery]. Therefore the heroic Hanūmān let the arrow stay, sticking in his thigh, and did not pull it out.

IX

81. Mulat [t] Indrajit arddha sakrodha yar ton,
 kadhīran nirañ Bāyuputrēñ raṇāṅga,
 winēṭaṇ nya laṅkap nya ākāra pūrṇa,
 panah sañ Hanūmān rikañ nāgapāśa.
 b. C Bāyuputrē.

Indrajit saw it and was very infuriated when he saw the courage of Bāyuputra in battle. He drew his bow into perfect shape and shot at Hanūmān with a *nāgapāśa* (snake-issuing arrow).

82. Ulā lwir nikā hrū nya sākṣāt ya māwān,
 satal gōṇ nya lāwan dawā nyāpraméya,
 mapañjañ sihuñ nyāsalit yātirodra,
 miñis krūra huntu nya bajropama nya.

The arrow changed into a enormous snake, as big as a palm-tree and its length was immeasurable, its fangs were pointed and exceedingly terrifying, and when it opened its mouth, the teeth were like the *bajra* (lightning).

83. Ya tékomilēt bāhu sañ Bāyuputra,
 apit tañ igā dé nikañ nāgapāśa,
 pupū yāpisit kapwa kāpus tēkēñ tūr,
 tibā sañ Hanūmān kēñēñ nāgapāśa.
 a. ACDE ya tikomilēt.

This snake wound around the shoulders of Bāyuputra, pressed in the ribs (breast), clinched the thighs together and bound them around down to the knees. Hanūmān fell in the grip of the *nāgapāśa* (snake-arrow).

84. Nda tan saṅka riñ hīna śakti n kapāśa,
 awās yékanañ pāśa śīrṇṇā yar ahyun,
 upāyā nirār tona sañ Rāwaṇékā,
 matañ nyāñ hēñēñ riñ bhujāṅgaprayāta.
 a. BCD rī. b. ABCE yan.

But it was not of his poor strength that he was tied up. For sure the *pāśa* would be broken to pieces if he wanted. It was his trick to be able to see Rāwaṇa, that he kept quiet in the grip of the winding dragon.

IX

85. Tat kāla n kāpusan sañ Pawanasuta humuñ tañ rākṣasabala,
lāwan sañ Méghanādānamah-amah umahöm* mahyā saha bala,
kapwomañsö sēsök sāhasa mañēsēs-ēsēs māmreṇ ya mamalu,
tar pawyat sañ Hanūmān kadi wēsi pinupuh riñ mudgara timah.
*ABCDE. b. K mahöm.

When Pawanasuta was captured, the demon-soldiers yelled out noisily.
And Méghanāda crowded around together with his joyous soldiers. They
came forward jostling each other and wildly hissing they struck with clubs.
Hanūmān was not hurt, like iron hit by hammers of copper.

86. Mojar sañ Méghanādé harēp ira hagahēn dé sañ Daśamukha,
ai haywāta sadé nyān ahuripa takarih tan dadya luputa,
toh prih puñḍut kabèhi d-wawa ta ri harēpan śrī rākṣasapati,
tontonēn dé nirañ bhūpati biśa nikanāñ pāsāsama-sama.
a. A. Méghanāda. BCDE Méghanādāharēp.

Méghanāda, desirous of praise by Daśamukha spoke : 'Hey. Stop it! Keep
him alive, but do not let him escape. Be careful! Lift him up and bring
him in front of the demon king. Let him see the unequal power of the
snake-arrow.'

87. Nā liñ sañ Méghanādār ujari sahana niñ wadwa nira* kabèh,
māri n-pāmreṇ ya śīghrénusuñ-usuñ ika sañ Bāywātmaja wawañ,
hāh wré duṣṭatīdhūrtthādhama pējahi huwus tunwīka ta mēné,
ndah krēt tēngēk nya rāh nyéninum atha ca pupuh tēṇḍas nya rēmukēn.
*ABCDE. a. K wwil sāhasa. b. B Bāywātma.

Thus said Méghanāda addressing all his soldiers. They stopped beating
Hanūmān, and quickly lifted him up, and carried him away. 'Ah, evil
monkey, and debased creature. Kill him now, at this moment. Cut his
neck off, drink his blood, or beat his head and smash it.

88. Dhūrttēkī dūta niñ Rāghawa mamati-matī donyāñalah-alah,
mēngēp śāntān tinonton ininēt-inētakēn caṇḍala ya wēgig,
nir dosa ñ rākṣasātaḥ tuwī yatika pējah dé nyāsiñ umasō,
ndya ñ dharmma ndya ñ kawikwan riya mamati-matī dhik tan tuhu wiku.
a. ABCD donyāñala-hala.

IX

'This messenger of Rāghawa is very bad, his intention is only to kill and to defeat us. If you look at him for a while he seems to be peaceful, but looked at more closely, there you see his debased and sly nature. He killed even sinless demons who took part in the assault to seize him. Where is the trace of goodness and asceticism in him. Murderer! A phony ascetic.'

89. Nā liñ nikanāñ mūrkkā kabèh, mahyā ya riñ ākāśa humuñ,
luñhā ya mulih śīghra ḍatēñ, winwat nya ta sañ Bāyusuta.

Thus said all the evil ones, yelling out into the sky noisily. They set off to return to the city and soon arrived. Bāyusuta was brought into the presence of the king.

90. Hé nātha ya téki ñ mahala, mraṣṭākēñ ikañ kalpataru,
śīrṇa ñ kayu rūg dé nya rēbah, sēsī nikañ udyānawana.
c. B śīrṇā. d. A nika.

'O, my lord, this is the evil one who destroys the wishing-trees. The trees and all that was in the garden were smashed and shattered.'

91. Tat kāla sēḍēñ nya* winarah, sañ Rāwaṇa sakrodha sira,
wré duṣṭa durācāra pati, nā liñ nira wèt nyār magēlēñ.
*ABCDE. a. K nyān.

When he had listened to the report, Rāwaṇa became furious : 'Deceitful monkey of evil conduct. Kill him!' he said with anger.

92. Sañ Wibhīṣaṇa sira mulat, n-ton Marutsuta inapusan,
kāsihan ta sira karuṇa, yatna śīghra sira mawuwus.
b. ABCD ton.

Wibhīṣaṇa saw that Marutsuta was tied up. He had pity on him and carefully he spoke :

93. Bhūminātha Daśawadana, sojariñ aji* ya pituhun,
dūta tan dadi pinējahan, yadyapin ya wēgiga tuwi.
*ABCDE. b. K iñ [ñ]aji.

'O king of the world, Daśawadana! Follow the teachings of the holy scriptures. A messenger may not be sentenced to death, even if he is extremely wicked.'

DAŚAMAS SARGAḤ

CHAPTER X

1. Iti nā liṅ nira mojar, irikaṅ śāsana yukti,
sira saṅ Rāwaṇa mūrka, sumahur maṅkin asēṅhit.

Thus he spoke, every word in accordance with true teachings. The wicked Rāwaṇa replied with increasing fury:

2. Ndyā mataṅ nyān luputéki, pējahātah ya awās ya,
apan atyanta wēgig nya, numanākēn tanēmaṅku.

‘Why should he escape [from punishment]? Certainly he should be brought to death, because he is too wicked. He has destroyed my plants.

3. Nya wanēh doṣa nikaṅ wré, umatī rākṣasa bhrētya,
bala mantrī tuwi śīrṇnā, yadi tan patyana liṅta.

‘Here is another of this monkey’s crimes. He killed my demon subjects, even commanders of the troops will be killed, if he is not put to death as you have said.

4. Niyata ṅ rājya wiśīrṇnā, rabhasānyékā kabēh nya,
ya mataṅ nyān pējahātah, ikanāsiṅ awamana.
d. B ikana liṅ.

‘Surely the kingdom will be devastated, all ruined by him. Therefore he must die, as anyone who insults [me].

5. Ikanāṅ wwaṅ kawamāna, humēñēñ* yan hana śatru,
niyata śrī nya umiṅgat, matakut riṅ paribhūta.
*ABCDE. a. ABCDE kinamanan. b. K n humēñēñ.

‘An insulted man who does not stand up against on-coming enemies, will lose his fortune for certain, only because he is afraid of superior power.’

6. Kalawan ndya ṅ wwaṅ asampay, salawaskuṅ jayaśatru,
praṇata ṅ rāt sahana nya, ikanāṅ hyaṅ tuwi bhakti.
d. ikana.

‘And besides who is the man who dares to insult me. I am victorious all the time. All the world submits to me, even the deities are [my] devout [subjects].

X

7. Ya matañ nyān pējahéki, ikanañ wré ya masampé,
 numanakēn tanēmañku, sēdēñ awwah ya rinūg nya.
 b. A ya sampé. B ya masampay.

'Therefore, this monkey who dares to insult me, must die. He has destroyed my plants, while they were bearing fruit.'

8. Satēka ñkā ri tamanku, mararēm kapwa* kumöl ya,
 ikanañ wé tēka yātīs, hañinādrēs tēka manda.
 *A. b. BCDEK mararēm kumöl. c. B ikañ.

'Every one and everything coming in my garden should render respect and homage. The sun, when it comes at my garden becomes cool. A heavy wind, driving at the garden, becomes a breeze.'

9. Apa sādyañta riki ñ wré, kita trēsñā ri hurip nya,
 tuwi tiryyak mapacāra, umēnañ sāhasika ñké.
 b. BCD riñ urip. d. BCD umēññ.

'What do you want with that monkey. Why do you wish to keep him alive. He is only a sinful animal, who dares to make trouble here.'

10. Nā ta wuwus sañ Rāwaṇa maswī, mātyana sañ Bāywātmaja tan lēn,
 śīghra malēs sañ Māruti mojar, mēñgēp anantwāmbēk nira humrēñ.

Thus were the vindictive words of Rāwaṇa, intending nothing else but to kill Bāywātmaja. Māruti replied quickly, pretending to solace his angry heart.

11. Rākṣasanātha wyartha gēlēñta, tan hana yukti nyān tēka riñ wré,
 dūta ya ékākī kēna pāśa, tan pējahātah wānara dēnta.
 d. A tan pahātah.

'O king of the demons. useless is your anger. There is nothing true applicable to a monkey. I am alone, I am a messenger, in the grip of a snake. You should not kill a monkey.'

12. Jāti nikā sañ dibya jayēñ prañ, lajjita mérañ riñ [ñ]apalīna,
 tan dadi sakrodhēñ adhamātah, solaha niñ satwēnanumāna.

'The nature of an excellent man, victorious in battle is aversed to harm his good name. He should not be angry with a lower class of creature. All the conduct of an animal does not concern him.'

X

13. Lāwan ikā sañ Rāghawa śādhu, nitya rumākṣeṇ rāt sira dibya,
tar wijigī riñ śatru tar élik, ndan kita mūrkkāmogha masēñhit.
b. BD rumakṣī.

‘On the other hand Rāghawa is good. He is excellent as he protects the people all the time. He is not cruel to his enemies and does not hate them. But you are wicked and very brutal.

14. Strī kalawan mās ratna wiśéṣa, labha niñ apraṇ yañ jayaśatru,
yapwan ikā sādhyā tat anēmwa, wèt ni kaduhkan sañ Raghuputra.
c. ABDE tak. G ta katēmwa.

‘Women and gold and excellent jewels are the gains obtained when one is victorious in battle. Even if you want those, you will not get them, because you cause Raghuputra sorrow.

15. Rāghawa Sugrīwa ta wanèhan, yat pakamitrātaḥ sira kālih,
byakta sukā ñ rāt wrēddhya hayunta, haywa ta sandéha ñ hati śānta.
b. ABCDE yak. c AD wrēddhi. d. B sandéhā atisānta. C sandhéhā ñ atisānta.

[That is] Rāghawa and the other is Sugrīwa. You should make friends with them both. Clearly the world would be happy [with that] and your fortune would increase. Do not doubt. Be peaceful of mind!

16. Tulya tasik sañ Rāma kapīndra, śakti nirāgōṇ yékana ratna,
yapwat amitra byakta hayunta, hyañ Himawān māwak kita sampat.
b. B yéka ratna ya.

‘Rāma and the king of the monkeys are like the ocean, their enormous power is the jewels. If you make friends with them, certainly your happiness is secured. Your perfection would be like the manifestation of the mountain of Himawān.

17. Kāma ya sādhyān lābha kaniṣṭha, artha ya sādhyān madhyama lābha,
mitra ya sādhyān uttama lābha, yéka matañ nyān yogya samitrā.
a. B mādhyān. d. AB ya ta. CDE yāta.

‘The achievement of *kāma* (sensual pleasures) is the lowest achievement, the achievement of wealth is the intermediate achievement, the achievement of friendship is the highest achievement. Therefore, it is best that you strive for friendship.

X

18. Kyāti sirèn rāt Lakṣmaṇa sādhu, śūra sirāntèn sañ Raghuputra,
bhakti sirojar in* kaka satya, tan wihañātah milwa samitrā.
* BCDE. c. A riñ kaka. K ri sojar sañ.

‘The goodhearted Lakṣmaṇa is famous throughout the world as the heroic younger brother of Raghuputra. He is devoted to his brother and loyal to all the orders of his brother. He will not object to joining in the friendship.

19. Mañkana tékañ wānarawīra, śakti ya bhakti sañ kapiṛāja,
nāparicārāsiñ sapakona, tar wilumāsiñ kāryya kasiddha.

‘Likewise are the monkey-warriors, they are powerful and devoted to the king of the monkeys. Whatever his order is carried out to success.

20. Kwèh pwa ikā lābhā niñ amitra, haywa ta sakrodha ñ hati śānta,
sēmbahakēn dēwī nira Sītā, sañ Raghuputrāwās sira harṣā.

‘There are many benefits of friendship. Do not be angry, keep your mind cool. Return his wife Sītā, then certainly Raghuputra would be happy.

21. Dharmma lawan arthottama kāma, nya ñ tiga yékawās ya tēmunta,
sēṣṭi niñ āmbēk byakta katēmwa, yat praṇatāpī sañ Raghuputra.

‘*Dharmma* (good conduct), *artha* (wealth) and *kāma* (sensual pleasures) are excellent objectives; these three you will obtain for sure. All that you wish will certainly come true, if you submit to Raghuputra.

22. Yogya atah sañ Rāghawa nāthā, tar papaḍēn rāt riñ jayaśatru,
hrū nira tuñgal mrētyu paḍa nya, yar pralayākēn śatrwaniwāryya.
b. B papaḍé.

‘It is best that Rāghawa be king, he is unequalled, and victorious in the world. His arrow, only one, is equal to Death, bringing destruction to numerous opponents.

23. Tāṭaka Bālī Yojanabāhu, Dūṣaṇa lēn Mārīca Wirādha,
yéka pējah dé sañ Raghuputra, kabwatakēn yan śakti kabēh nya.
d. D ya.

‘Tāṭakā, Bālī, Yojanabāhu, Dūṣaṇa, Mārīca, and Wirādha were killed by Raghuputra, though all of them were powerful.

X

24. Tātan ikā hétwanta masēñhit, yadyapin akwèh rākṣasa śirṇna,
āpan ikā wadwānta ya duṣṭa, mātyana sañ Rāmékana donya.

‘This should not become the reason for your wrath. Even if many of your demon-subjects were killed, it is because your subjects were evil ones who wanted to kill Rāma.

25. Yukti tēmēn dé sañ Raghuputra, ar pralayākēn rākṣasa mūrka,
mūlya awak niñ wañ ya rinākṣa, yéka panādhyañ dharmma wiśéṣa.

‘It was very good of Raghuputra to kill the wicked demons. He thus protected the lives of exalted persons, and that is the aim of one, who wants to establish the supreme *dharma*.’

26. Nā ta wuwus sañ Mārutaputra, Rāwaṇa mañkin krodha kabāñan,
krodha niñ āñin bajra paḍa nya, ghūrṇnita molah ta ñ mukapadma.

Thus spoke Marutaputra. Rāwaṇa became more furious, [his face] turned red, and his anger resembled that of a roaring thunderstorm. His red eyes were rolling.

27. Hāh adhamékiñ wānara duṣṭa, muḍa mapuñguñ tan tuhu dūta,
tan pati mojar tan pati molah, donya ya donyātah ya ta dūta.
a. D hā.

‘Ah, debased and deceitful monkey. Foolish and stupid and not a real messenger. [A real messenger] says nothing, does nothing. All that he does, is just to be a messenger.

28. Ko pwa ya mēñgēp dūta hiḍēpmu, rākṣasa tan krah śirṇna ya dému,
tan panēpēr kon rūg tanēmañku, śāsana niñ dūta ndi tinūtmu.

‘You think [you are smart], you pretend to be a messenger. Why did you kill so many demons? Why did you destroy my plants without restrain. What kind of a messenger’s guidance have you followed?

29. Ko pwa muji śakti nya si Rāma, swaṇ puji tan* wruh riñ sapujinmwa,
tar papaḍēñ pāpēka si Rāma, bwat pējahi ñ tan yogya ya hiñsan.

*ABCDE. b. K tag. d. ACDE pējahi tan.

‘You praised the power of Rāma. Empty praises. You do not know what, and who, you are praising. Rāma is unequalled in sinfulness, because he has killed people that should not have been killed.

X

30. Wruh kari ko riñ Yojanabāhu, durbbala pañguh yékana timpañ,
yéka pējah dé niñ Raghuputra, pātaka ko dhik nirghrēṇa duṣṭa.
b. C pañgu.
'You knew Yojanabāhu, dit not you? He had an accident, he was a cripple
and yet he was killed by Raghuputra. Damned you! Cruel bastard!
31. Tātaka tātan yogya ya mātya, strī tuwi lāwan tan pasahāya,
ya pwa pinatyan dé ni si Rāma, hāh kala tan wriñ wēlas apaliṇa.
d. A apaliṇa.
'Tātakā should not have been killed. She is a woman, without a protector.
She too was killed by Rāma. Ah! Devilish, heartless and shameful.
32. Ratna maṇik strī lābha niñ apraṇ, yékana pājarmwiryyaku nūni,
tātan ikā don sañ abhimāna, kīrtti yaśātah don ira tan lèn.
b. C yéka ta. DE pajarmwé.
'Jewels, pearls, and women are the gains of victory. You said that to me
once. That is not the goal of people with pride. It is accomplishment
and merit, that are strived for, nothing else.
33. Jāti nikā sañ gön abhimāna, dhīra tan aṅgā yar kapaḍāna,
bhaktya nikañ lèn yékana pinrih, yan* pwa tan aṅgā bhaktya pinatyan.
*ABCD. b. A misses out this line. c. B nika. d. EK ya pwa.
'Courage is the characteristic of a man of great pride and he does not want
to be equal to other people. He will try to make people bow before him, if
they do not obey, they will be killed.
34. Nā ta sinādhyā sañ tuhu wīra, śrī ya ta tūtūta nya sinādhyā,
āpan ikā bwat cañcala ménā, yāta matañ nyān tan ya sinādhyā.
c. A ménō.
'That is the objective of one who is really courageous. Glory is not what
he is after or desires, because it is very fleeting. That is why he has no
ambition [to seek glory].
35. Hāh lalu tan wruh riñ paramārtha, andhya matañ nyān kādbhuta dému,
jāti wēgig tañ rākṣasa wīra, dharmma nikin hīnāparadāra.
'Ah! You do not know at all about the Real Truth. You are blind, that is
why you are so stupid. The real nature of a demon hero is to be dauntless,
his *dharmma* (vocation) is to commit savage adultery.

X

36. Rāma lawan Sugrīwa ya mitran,
 yéka ujarmun mūḍa mapuṅguṅ,
 yogya kari ṅ wwil wwaṅ wrayamitra,
 tan patut in* śīla nya ulah nya.

*ABCDE. d. K tan padulur.

‘Rāma and Sugrīwa should be befriended. That is your foolish and stupid advice. Is it proper that a demon be friends with a human being and a monkey. Their nature and their conduct are incompatible.

37. Wira Wirādhānuṅ mati dé nya, tan pējahékākī nya ya tuṅgal,
 Rāghawa dhūrthātyanta tan éraṅ, Lakṣmaṇa yékānuṅ tumuluṅ ya.

‘The hero Wirādhā was killed by him. He should not have been killed because he was alone. Rāghawa is extremely deceitful and shameless, and Lakṣmaṇa was his accomplice.

38. Lāwan ikaṅ Mārīca kaniṣṭa, tan sapujimwikaṅ mējahikā,
 kātara yan ton śatru ya ménas, tulya kēnas yan ton ikaṅ moṅ.
 b. ACD sapujimwékāmējahika. c. B ménēs.

‘Also the debased Mārīca, you should not praise his slayer. It was obvious that he was afraid of enemies, like a deer when it sees a tiger.

39. Nūni sēḍēṅ kwākon* ya lumakwa,
 mamrih anēmbah wēt ni takut nya,
 twaṅ nya kunēṅ ryājñāṅku n alaṅghya,
 yéka dumēh nyāmrih-mriha wānya.
 *ABCDE. a. K nyāk kon. c. BCD ryyujarku n.

‘Formerly when I gave him the assignment he tried to elude it because of his fear. Only his respect for me, prevented him from refusing my order. That was why he did his best to be bold.

40. Wānara Bālī śakti ya liṅmu, andya mataṅ nyān trus pinanah pwa,
 yan tuhu śakti syūha ikaṅ hrū, yéka mataṅ nyān hīna si Bālī.
 d. A. si Bālī liṅku.

‘You said that Bālī the monkey was powerful. How is it that he was pierced with an arrow? If he was truly mighty, that arrow would have been broken. That is why Bālī was in fact powerless.

X

41. Maṅkana tékā pāpa si Rāma, mūrka matikaṅ bālī si Bālī,
 ndan sēdēṅ apraṅ lāwan ari nya, hāh hahah ho hāh hīna si Rāma.
 d. A hahah ho hīna.

‘On the other hand Rāma was sinful and evil in killing the mighty Bālī, because [he shot him] while he was fighting with his brother. Hah! Hah! Hah! O! How debased is Rāma.’

42. Daśawadana huwus mojar, jwalita hati nirān krodha,
 Pawanasuta malēs mojar, hati nira matēguh dhīra.

After he spoke those words, Daśawadana’s fury flared up again. Pawanasuta replied firmly, full of confidence:

43. Apa kita mupawādāku, rabhasa kayu riṅ udyāna,
 makira-kira maraṅ dūta, mañēn-añēn mōpaya.
 c. ABCDE akira-kira. d. B mañēn-añēnanta. CD mañāñēn-añēna.

‘Why do you blame me for ransacking the trees in the pleasure garden. A messenger should look for a trick. He should plan a strategy.

44. Aku ikana kinon dūta, lumawada hana saṅ Sītā,
 ndan alēmēh aku maṅrakwa, wruha ri sira atah byakta.

‘I am appointed to be a messenger, to search for the whereabouts of Sītā. In this matter I did not want to guess. I wanted to know the matter exactly.

45. Nahan ikana ya don kwaṅrug, kayu sahana riṅ udyāna,
 tat agēlēṅa tatat krodha, apa ta halēpakēn molah.
 c. ABCDE tan. tatan.

‘That was my purpose in destroying the trees in the pleasure garden. Do not be angry, do not be furious. What is the use of being angry?

46. Aku mējahīkana sy Akṣa, kalawan ikana wadwānta,
 saha bala ya pējah dēṅku, kira-kira ya tikā tan lēn.
 a. ACE ikanan.

‘I have killed Akṣa, together with your subjects and other soldiers. It was a trick, nothing else.

X

47. Kalawan ika kabèh mūrka, sahana-hana ni wadwānta,
 pējahana ya kayogyanya, sarabhasa numanakèn rāt.
 b. A sahana ni.

'Besides they, all your subjects, were wicked. It is better that they were killed, because they had savagely destroyed the world.

48. Athawa ya ta kunèh donku, mējahi sahana niñ mūrka,
 prakrēti juga ikañ māna, ri hati nikana sañ dhīra.

'Or perhaps my purpose in killing all those wicked demons was habitude (*prakrēti*) of a man with pride, which should be [always] in the mind of a hero.

49. Kita tuwi mawarah nūni, yaśa juga ya ta doniñ prañ,
 tan ahala ta karih donku, mējahi sahana niñ mūrka.

'You have said before, only 'merit' should be the purpose of battle. [If so] my actions in killing all the wicked demons were not wrong.

50. Kita tuwi magawé śīla, prakrēti juga tinūtanta,
 ikañ adhama karākṣasyan, ya pinakalarapan dēnta.

'You also make a rule, that you also follow *prakrēti* (habitude), but it is the debased nature of a *rākṣasa* that you take as guidance.

51. Swan awara-warah in dharmma, takari* naya nikañ jāti,
 bali kari tahu rin śāstra, guragaḍa juga mēngēp wruh.
 *ABCDE. b. K tan ari.

[You are] a fool who gives instruction in *dharmma* (religious Law). Certainly it is not the guidance towards truth [that you teach]. [You are] the opposite of one who is learned in scriptures, but [in fact] you are an ignoramus who pretends to know [everything].

52. Ndyā ta ya paramadharmmanta, prakrēti ya kawēkas nūni,
 satata kita rumākṣāñ rāt, ya ta tuhu-tuhu ta* rākṣasyan.
 *C. a. ABCE nya. b. ABC pawēkas. c. C yatata. d. DK tuhu-tuhu rākṣasyan.

'Where is your higher nature (*paramadharmma*), your habitude of former times. You were always protecting the world, [at that time] you were really a *rākṣasa* (a protector).

X

53. Sañ atapa hana riñ sūnya, sira tika tuwi rākṣanta,
yadi tuhu-tuhu rākṣasyan, tan ikanañ amati ñ rāt pwa.

The hermits in lonely places should be protected by you, if you are really a *rākṣasa* (protector), not to kill people.

54. Aḍah adhama dahat mūrka, kaliku kita ri janmanta,
tuhagaṇa magawé pāpa, ri hala-hayu ni jātinta.

'Ah, you are debased and very wicked. You are misguided in your life, regularly committing sins and evil [while basically] your nature was meant to be good.

55. Aku mujari kitāmitrā, kalawan ikana sañ Rāma,
tat amituhu* alah mūḍa, tuhu-tuhu tahu riñ pāpa.
*ABCD. c. EK tat apituhu. d. D tuhu.

'I advise you to be friends with Rāma, you do not want to, ah how stupid. Really you are a man of sin.

56. Byasana lawan ikañ śīla, ya mapa salaha nā liñta,
tuhun ikana apan mūrka, tamat aṇaṇēn-aṇēn dharmma.

'[I tell you] about what is bad conduct and what is good conduct, and you say that is sinful, and this one is wrong. [It is only] because you are really wicked and do not think about *dharmma* (good conduct).

57. Lawan ika si Wirādhākya, sañ atapa ya winighna nya,
ya pinējahan irañ Rāma, ri hati nira pi tan krodha.

'Also regarding that demon called Wirādha. He gave trouble to the ascetics. He was slain by Rāma, but deep down he [Rāma] was not angry.

58. Saphala sira siwin liñku, hati nira muditā riñ rāt,
sañ atapa pinaritrānan, sphaṭika paḍa nikañ citta.

'It is proper that you serve him, I say. He is kind to the world, he protects the ascetics, his mind is as [clear as] crystal.

59. Kalawan ika si Mārīca, yan apa salaha dé niñ hrū,
tuwi ya dadi kidañ māya, masasaran* alayū ménas.
*BCDE. d. AK asasaran.

'Also concerning that Mārīca. Why should it be wrong that he was killed by one arrow. The more so, he was a magic deer, running and leaping away in all directions.

X

60. Punar api kapisan dé sañ, Raghusuta umanah pyah nya,
 syapa ta ratu wanèh śaktya, nuñ amanaha kidañ māya.
 'Yet once only did Raghusuta shot at his stomach. Who is the *kṣatriya*
 other than he, who has the power and ability to shoot a magic deer.
61. Kita umupēt ikañ Bālī, apa kita malupān śakti,
 hana mara ya huwus mūrcca, inapitan ikañ Bālī.
 'You abused Bālī. Dou you not remember that he was mighty. There
 was [once] someone who was almost killed, flattened by Bālī.
62. Ndak acarita rēñöntéki, prathama sēḍēñ ikañ Bālī,
 majapa ya rikanāñ sandhyā, pijēr umañēñ-añēñ sañ Hyañ.
 'I will tell you a story. Listen! First when Bālī was reciting his prayers one
 evening, and contemplating God.
63. Katham api hana téki wwañ, kadi ayuyu tañanyākwēh,
 mañawara ya mahā mēdi, ri sira sañ ajapāmūjā*.
 *BCDE. d. AK ajapāpūjā.
 'Then there came a human being, with many arms like a crab, who taunted
 him with the intention of disturbing him in his recitation of charms and
 prayers.
64. Tēka mamēlēg ikañ duṣṭa, mamarimisi ri sañ sādhu,
 kadi tuhu ya mahāśaktya, guragaḍa juga yāsampay.
 'That devil of a man came to harass and to mock the good man. It was as
 if he were really very mighty, that he dared to be insolent and insulting.
65. Sēḍēñ amēlēg ikañ duṣṭa, dadi ya inapitan mosah,
 sagila mati alah mopēk, syapa ta kunēñ ikañ tan wruh.
 d. ABCE ikā tag wruh. D ikā.
 'Whilst the villain was troubling him, the disturber was caught and flat-
 tened, breathing heavily, almost dead, and very frightened. O, who does
 not know who he is.
66. Daśamuka ya matañ nya śāntacittā, tat atukara lawan bhaṭāra Rāma,
 marat anēmu wibhūti yāpraméya, yat atukara kita pralāya Lēñkā.
 b. ABCDE tan. c. ABCDE maran.

X

'Daśamukha, therefore be peaceful in mind. Do not quarrel with god Rāma, in order that you will find unlimited glory. But if you fight [him], Lēnkā will be destroyed.

67. Raghusuta ya nahan siwinta nāthā, Janakasuta ta tulya déwatānta,
waluyakēna ri sañ naréन्द्रa Rāma, kanaka maṇi wawan saha praṇamya.

'So, serve Raghusuta, let him be the king. Regard Janakasutā as a goddess, the subject of your worship, and return her to king Rāma. Bring along gold, jewels and [most of all your] homage.'

68. Pawanasuta nahan wuwus nirojar, atiśaya sira nirbhayēñ swacitta,
Maruti ya mapēḍēs waliñ nirālon, ri harēp i balamantri rākṣasākwēh.
b. D nirbhaya n.

Thus were the words of Pawanasuta, without fear in his heart. Māruti's words were stinging ones, pronounced slowly in front of all the commanders of the demon-army as well as high-ranking officials.

69. Daśamuka magalak madēg sirāglis, tudiñi ta Pawanātmajé kiwātah,
bhrukuṭi kuṭila bhīṣaṇa n* mukābañ, kadi dumilah ikā wulat nirācrēñ.
*D. c. ABCEK bhīṣaṇā. d. BDE dumila.

Daśamukha was furious and stood abruptly. He pointed his left index-finger to Pawanātmaja. He furrowed his forehead and his face was red and terrifying. His eyes were like flaming, looking very stern.

70. Wrayapa naraka dhik luluy nya mojar,
kadi mañajap-ajap wuwus nya jañjan,
apusi pahatēguh ikū nya tunwi,
prisakiti ta hati nya wēh sarantā.
c. B mahātēguh.

'Hell! What kind of monkey are you, you dare to talk so insolently. Your words are rubbish, and yet you seem to believe them. Tie his tail very firmly and burn him. 'Torture him slowly!'

X

71. Daśawadana huwus nirojar madēg tékanañ rākṣasa,
hana alalañ akiñ pamunkus nya rikū nirañ Māruti,
apusi ta daluwañ lawan bwat keliñ kusyara mwañ jamañ,
asiñ-asiñ anipis dilah nyāhañan ndan bēbēd nyāpagēh.

Said Daśawadana. The demons stood up. They wrapped the tail of Māruti with dry tall grass, paper and [silk] from Keling and put a diadem on his head. Then he was wrapped with all things thin and easy to burn.

72. Krama huwus inapus pwa ya dyus ta riñ taila lāwan miñak,
tēka ñ amawa suluh umañsō sēsök sāhasāñēmbuli,
paḍa tan anumanān panunwī murub tékanékū nira,
kagiri-giri dilah nya téja nya mabhrā sinañ lor kidul.

a. AD ya ... s ta.

When he was packed and wrapped, they poured upon him sesame-oil and other kinds of oil. Then the torch-bearers came forward jostling each other, to light the fire simultaneously, without mercy. The tail caught fire, its flame was horrifying and shone brightly, so that north and south [and the other directions] were illuminated.

EKĀDAŚAMAS SARGGAH
CHAPTER XI

1. Atha sēḍēñ umurub ikū sañ Hanūmāñ umañkak tikāwak nirāgōñ gunuñ Mēru tulyānanāñ nāgapāsāpasah sāk pasātus tataś śirṇṇa rampuñ pēgat dé nika bāhu sañ Bāyuputromēsāt śīghra ākāśagāmī mirir tañ añin ghora yā ghūrṇṇitādrēs. riwutpāta humyus musus yomēlēk tañ lēbu,
a. C Anūmāñ. A nika Bāyuputra mēsāt.

So, as the tail of Hanūmāñ was burning, Hanūmāñ's body swelled up to the size of the Méru mountain. The snake-arrow broke into hundreds of pieces, torn into bits and pieces by Hanūmāñ's hands. Bāyuputra quickly flew up in the sky followed by a heavy wind blowing steadily and roaring like thunderstorm sweeping along dust and dirt,

kadi ta inububan ya mañkin murub tékanékū nirāpan katūb dé nikañ bāyubajré sēḍēñ nyār ibēr tulya sañ hyañ Lēmah mañlayan mwañ Apuy kyāti Kālāgni rodṛār dunuñ tañ umah nīkā riñ Antahpurāpūrwwa rūpa nya saśrī saśobhā yatékāñ tinunwan nirānēka warṇa nya nāñāwidha,
b. ABCD bāyubajro. AD rodra.

it appeared as if the fire was fanned [by the wind], it grew and the tail of Hanūmāñ burnt more brightly, blown by the thunderstorm which followed his flight which resembled the goddess of Earth, flying together with the well-known and horrible Fire of Doom (Kālāgni) heading for the buildings of the inner city. It was an indescribable sight of beauty, as the matter burnt consisted of various kinds,

paḍa makaparupuh ñ apuy yan dilah riñ umah* kapwa rēmpak rēmuk mañkana ñ mañḍapāpan parēñ yan katunwan saka nyomakin wrēddhi tékañ apuy ujwalāloa kumēlab dilah nyēñ lañit nirbhayātañ manah sañ Hanūmāñ mulat kādbhutēkañ watēk rākṣasē sor kasoran kaśuran kawīran kadhīran tuwi,

- c. *ACDE. BK lēmah. C kadhīran kawīran.

they exploded when the buildings caught fire and everything was smashed and shattered. Likewise was the audience hall, because the main pillars were burnt simultaneously, the fire flared up higher, and its flame quivered in the sky. Hanūmāñ was fearless. The demons below looked dumb-founded, they were inferior in courage, valour and audacity.

XI

paḍa ta ya mututuñ tutuk nyān kagōman kapūhan tumēnhātakut n-ton kaḍatwan katunwan kutug tañ apuy lor kidul kalamrētyūpama nyomalad tañ dilah tulya télat nya molah mēlēk tañ kukus arddha mawyañ-wyañēkēl-[l]ikēl yēka rambut ni tēṇḍas nya rodrān katon kātara ñ rākṣasā ghūrṇṇitāwū humuñ.

d. C nyomalan. AB mawyañ ēkēl yēka. A gurnnitāwumuñ.

They stood gaping, frightened, stupefied, looking up. They were in terror when they saw the palace was burning. The fire was raging in the north and in the south [and in the other directions] as at Doomsday, the flame moved like the tongue of Death, the smoke whirled around and around, red coloured, resembling the hair on the head [of Death], looking very dreadful. The demons saw that and shouted and yelled in fear.

2. Tripura-pura murub tinunwan bhaṭārēśwarānuñ paḍa nyān tēñuh tañ umah mās ya masyūh masāk tañ* sakāgōñ mañik bajra bajropama nyān makas kāsyasih tékanāñ apsarī riñ purāpūrwwa yar ton apuy kapwa tékāgupuy kwēh kapēyēh gēyuh yan kayuh kēn i cēṭi nya mañluh umañguh huyañ yāñlih,

a. *ABCD. EK kañ. AB gēyuh kēn i. ABCDE huyūñ.

It was like the city of Tripura burnt by god Īśwara. The golden palace was ruined, the main pillars made of hard jewels as hard as steel broke into pieces. The heavenly nymphs living in the palace were pitiful. When they saw the fire which had no equal in the past, they collapsed and urinated in their clothes, feebly clutching the *kain* of their maids who were also groaning and moaning with fear.

talaga-talaga riñ kaḍatwan winatwan ya dé niñ mañik candrakānté danū ndan mēné śuṣka yāsāt ya kēsēp sēkar niñ aśokāñasut yan kasūban panas rūkṣa sakwēh nya yākiñ makiñkiñ manuk nyānañis moni kolāhalāwū walā cakrawākā gēlāna ñ pēluñ hañsa māśā saśokāswarāsū ikañ sārasa,

b. B sārāsah.

The ponds in the palace compound had stone-banks studded with *candrakānta*-precious stones and jewels [formerly], now they were dry, the water evaporated. The *aśoka*-flowers quivered when they were affected by the heat and dried up, sadly the birds were weeping and the young *cakrawāka*-birds were crying, the snipes were in grief, the swans were hopeless and sad, while the animals in the ponds were in uproar.

